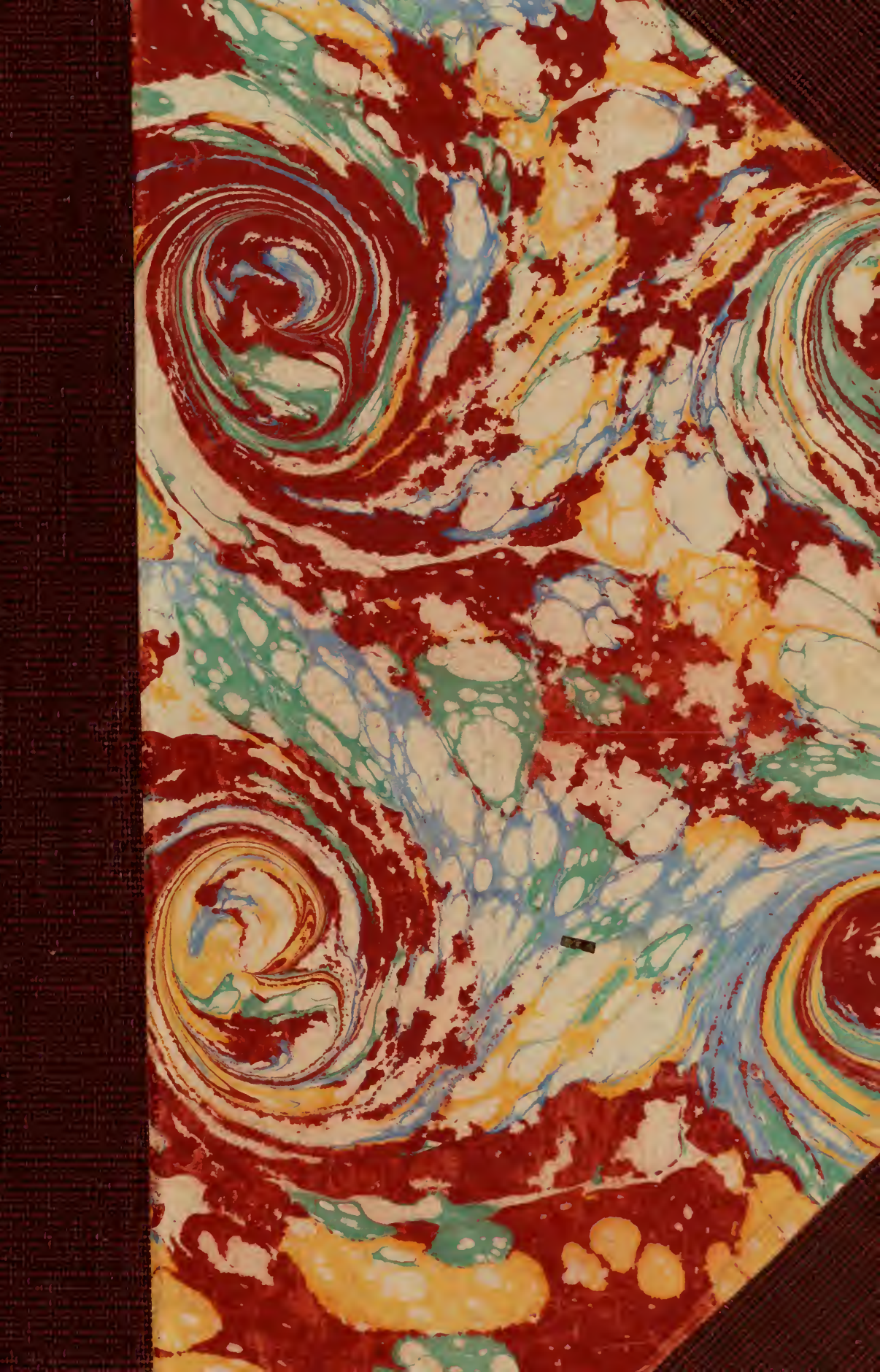

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THE

MORAL REFORMER,

AND

Teacher on the Human Constitution.

WM. A. ALCOTT, Editor.

Author of the "Young Man's Guide," the "Young Mother," and the "House I live in."

VOL. II.

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The volumes of this work are intended to form a cheap Library of Reference in the department of Health and Physical Education. It cannot be expected therefore that the whole subject will be embraced in any one volume. The immense number of topics which in their various bearings require discussion in a work like this, precludes the possibility of any such attempt. There are numerous important topics, which, as yet, have been scarcely adverted to, but which, in their bearing both on health and morals, are of the most indispensable importance to the public health, and to individual and social happiness.

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A thorough conviction of the importance and necessity of such a work induces the Publishers of the MORAL REFORMER to use their best efforts to promote its circulation. They do this with more cheerfulness, from the confidence they repose in the gentleman who conducts it.

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We will only add, that no pains will be spared to render the Moral Reformer acceptable to the public; and we solicit, on behalf of the editor, such aid, cooperation, and contributions, as may render his efforts most useful to the cause of humanity— and on our own part such encouragement from those who love domestic, social, and civil happiness, and morality and religion, as will enable us to extend far and wide this little journal.

The work will be issued on the first of every month, in numbers of 32 pages each.

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LIGHT & HORTON, Publishers.

Boston, Jan. 1, 1835.

To the Reader.

IN future, those articles of this work which are not referred to any other source, may be considered as original.

To Correspondents.

THREE or four valuable communications have just been received. They shall appear in our number for February. We solicit a continuance of favors, especially from our MEDICAL friends.

MORAL REFORMER,

AND

Teacher on the Human Constitution.

JANUARY, 1836.

THE SCIENCE OF HUMAN LIFE.

This is the noblest science in the world, and yet by whom is it studied? Excepting a few young men destined to the medical profession, is there one person in a hundred who understands the mechanism of his own frame? "Know thyself" is an injunction whose wisdom has not, for centuries, been questioned; but how few have been moved by it to investigate the LAWS which obtain in the habitation of an immortal spirit?

Men study everything but themselves. They scale the highest visible heavens; they penetrate, to an immense depth, the earth under their feet;—they bring up and analyze *these;* they observe the motions and measure the dimensions of *those.* They speak with confidence of the laws which govern inorganic matter, in its various forms, and of some of those which obtain in organized animal bodies. They even venture to comment upon—at least to dispute about—the laws of mind. They dive into everything, and every mode of existence but HUMAN LIFE. This, as we have already said, remains untouched, except to a professional few; and even by them, it is far from being generally well understood.

Now we do not hesitate to affirm, that without a knowledge, not only of the mechanism, but of the laws of this "wondrous frame," which our souls inhabit, all other

knowledge loses much of its importance. True, many of our race have been comparatively wise, and great, and good, and happy without it; but they would have been much more wise, and good, and happy *with* it.

Great stress is laid, at the present day, on the *practical* importance of things and opinions. Much of knowledge, which, by many, is regarded as valuable, is denounced by others as not having a *practical* tendency. We do not deny that this outcry is, in no small degree, the result of a superficial view of men and things; but still there is some reason for complaint. Now there is no science in the world which renders us so eminently practical, as the Science of Human Life, or Physiology. Indeed, we venture to say, that without it, no man can become, in the fullest sense of the term, a practical man. We repeat the assertion in a manner still stronger. There is not a rational individual in the universe, wholly ignorant of Physiology, who can perform the duties which devolve upon him during his earthly existence, as well as if he understood this noble science.

And yet, we again ask, where, or by whom is it taught, except by a few medical professors to their pupils? Has it ever entered the heads of the great mass of the community that they ought, or even that they *can* understand the nature, structure, and laws of the "house" the "soul lives in," for ten, twenty, thirty, fifty or seventy years?

Within a very few years, Mr. Sylvester Graham has given popular lectures on this subject in most of our principal cities north of the Potomac, and east of the Alleghany. During the same time a few schools have endeavored to establish temporarily, a course of lectures on the subject. For one year past we have sustained the Moral Reformer, a work devoted to this purpose.

But what common school, high school, academy, or even college—the medical department again excepted—has made any permanent provision for instruction of this kind? Where, in our colleges that are sending forth yearly their hundreds of young ministers, as well as their other hundreds to other avocations, are there any professors or professorships, for the Science of Human Life?

We are very far from forgetting that a Professor of Anatomy and Physiology has been appointed in Amherst College. Nor do we forget what is contemplated by the Holmes' Plymouth Academy, in New Hampshire; nor the intentions of the Trustees of the Marion College, in Missouri; nor that *something* is said about Anatomy and Physiology in a few other Colleges. Nay, we rejoice at such a "beginning of wisdom" in those who sustain, or are laying the foundation of these noble edifices. We respond most cordially to the sentiment of Dr. Ely, the late Editor of the "Philadelphian," but now a professor in Marion College, that "no education should be deemed *biblical*, in which the students have not been introduced to an acquaintance with the general principles of jurisprudence, anatomy and physiology." We even go further, and insist that the Bible cannot be thoroughly understood otherwise. And believing as we do, that the Bible—not sectarian views, but the Bible—should be taught in every school, we do not hesitate to say that these two studies should everywhere go hand in hand; and should be thoroughly taught to every human being. The sciences of this life and of the next, would thus, after a long and unnatural divorce, be again joined according to the Divine intention.

We are positively astonished when we see how mankind generally, and above all, most of the Trustees and heads of our colleges and academies, sleep over this great subject. Why, they would actually save money in ten years, in every college, by paying a competent professor for this kind of services. Every collegiate institution needs at least one professor—and two would be better—profoundly versed in, and ardently devoted to physiology. *Needs* them, did I say? Every college and every theological seminary *must have* them. Either ministers must continue to go down to the grave prematurely, as they have hitherto done, or they must be taught physiology. There is no other alternative.

We would not have gone into this course of remark, did we not know that we hazard nothing in so doing. We have said nothing but what will meet the entire approba-

tion of every friend of man, and of colleges. Nine tenths of the presidents, and professors, and teachers in this country who cast their eyes on these pages will respond, at once, to the correctness of our sentiments, and will join us in the ardent *wish*, that something may be done. We do not believe they will *all persevere* in such efforts as should correspond to their wishes—efforts to bring about something of the kind to which we have referred. We wish it *were* so.

There is hope in our case, however. There are indications of a better state of things. There are institutions, as we have already shown, which are even now laboring to secure professors in this long-neglected department. This, we again say, is cheering. We will not, therefore, despair. We will continue to throw our mite into the treasury, and to labor and pray that the "eyes of the blind," on this subject, "may be opened," that "the ears of the deaf," may be "unstopped;" and that the fountains of physiological knowledge may ere long break forth upon the now parched and perishing world, and become, —as they might and should be—streams for the healing of the nations. It is not too much to say, that when the science of human life shall have been taught—thoroughly and practically—in every school and family, for a few generations to come, and when men shall be trained on Christian principles in every other respect, we shall not see our thousands of young men destroying their health before, or within five years after they graduate; or sinking, the victims of disease, and despoiling the church of some of her noblest ornaments, ere they have attained the meridian of their existence. We shall not see a large proportion of our missionaries in foreign lands sinking into premature graves; or living only to be a burden to themselves and to society. Obeying as faithfully the organic laws—the laws of their own constitutions—as they now do the moral law, men may, for the most part, walk safely amid fever, and plague, and pestilence, and only terminate their existence when the machine is fairly worn out by age—and only cease their labors when the measure of oil originally designed by the Creator to feed the lamp of life is fully exhausted.

SKETCH OF GEN. ELIOTT.

George Augustus Eliott was born in Scotland, in 1717. He was educated at home, by a private tutor, but was afterward sent to the University of Leyden. He studied military science at the French Military School, at La Fere; travelled through several parts of the continent, and served as volunteer in the Prussian army. While he was yet only 16 years of age, he joined the British army, and speedily became an adjutant.

When he was in his 26th year, he accompanied George II. into Germany, when that monarch assisted Maria Theresa against France, and was wounded in the battle of Dettingen; but young as he was, he rose upon this, to the rank of lieutenant colonel. Fourteen years afterward he raised a regiment of cavalry, and engaged, as its commander in chief, in what was called the seven years' war. He was, however, soon made second in command, in Havana.

In 1775, he was appointed commander in chief of the forces of Ireland, and in the same year made governor of Gibraltar. During the whole memorable seige of this place, by the French and Spanish forces, which lasted from the close of the year 1779 to the beginning of the year 1783, Gen. Eliott commanded the fort, and defended it with the greatest wisdom and bravery. After the enemy had raised the siege, the king of England sent him as a testimony of his valor, the order of the Bath; and Gen. Eliott, with the consent of the king, ordered medals to be struck, one of which was presented to every soldier who had been engaged in the defence of the post. After peace was concluded, in the same year, he returned to England, and was created Lord Heathfield.

During the whole of his active life—and he was now almost seventy years of age—Gen. Eliott had inured himself to the most rigid habits of order and watchfulness; seldom sleeping more than four hours in a day, and never eating anything but vegetable food, or drinking anything

but water. He was universally regarded as one of the most abstemious men of his age. And yet his abstemiousness did not diminish his vigor; for at the siege of Gibraltar, when he was sixty-six years of age, he had nearly all the activity and fire of his youth. Nor did he die of any wasting disease, such as full feeders are wont to say men bring upon them by their abstinence. On the contrary, owing perhaps to a hereditary tendency in the family to that disease, he died at the age of 73, of apoplexy.

CAUSES OF CONSUMPTION:

With a Recipe for obtaining it.

It is estimated that about one sixth of the deaths in the United States, every year, or 80,000—and one fourth of those in Europe, or 1,920,000—are from consumption. This is an aggregate of 2,000,000 persons in a population of 250,000,000, who perish annually from this fatal malady. The number who perish, then, in Europe and the United States—leaving out all other countries—in a single generation of 30 years, is no less than 60,000,000, or four times the present population of the United States.

Connected with the consideration of this subject is another fact which renders it still more painful. A large proportion of those who fall victims are from the ranks of the young or the middle aged; and in particular from the number of those who, to human appearance, promise most to society. Did the consumption take away only the aged, the infirm, or the imbecile, the case would be somewhat altered. But the grim messenger, when commissioned to strike, through the medium of consumption, seems to delight, as Dr. Young has well expressed it, in a "shining mark."

That this fatal disease, when once deeply fixed, will always remain incurable, cannot be positively affirmed;

but there is great reason to fear that it will. Our chief hope lies, as Dr. Gold, a writer in the Boston Medical and Surgical Journal has well expressed it, in directing our attention to the causes of the disease, and when they are better understood, in endeavoring to prevent what, in all ordinary cases, cannot be cured.

In commenting upon the character and causes of consumption, the writer above mentioned has the following remarks.

"That this disease has largely increased in modern times, is an opinion maintained by some of the most intelligent of the medical profession. That the cause of this increase is dependent on the prevalence of various practices and habits of modern refinement, is a rational inference from the circumstances of the case, and is an opinion, which, it is believed, will be sustained by all the evidence which the nature of the subject will admit. In proportion as mankind have departed from the plain and simple rules of living, and have adopted the refinements and luxuries of modern times, has the disease been multiplied.

"When our English ancestry possessed the habits which distinguished them during the eleventh century, when plain meats constituted the principal luxury of the table; when the rough sports of the chase were practiced, even in some instances, by both sexes; when the coarse but warm manufactures of that age protected them from the vicissitudes of the climate, and they reposed their athletic forms, not on the downy couch of modern effeminacy, but on the hardest beds; they acquired a vigor of constitution which was not easily assailed by consumption. But these invigorating customs have passed away.

"Not that I would recommend a return to the rude manners of a semi-barbarian age, but only the application of modern intelligence, with all the means we now possess, to the correction of the factitious refinements and fashionable irregularities of modern effeminacy."

This writer next proceeds to show that consumption, in every country, is more apt to make its attacks on persons who have a delicate organic structure of body, than on others; and that it is of no consequence, as to the result,

whether this peculiar structure which thus predisposes to consumption, is inherited, or produced by culture; that though the "sturdy yeoman, whose broad deep chest and ample muscle have been wrought amid the mountain air, and the rough labors of the field, is scarcely, if at all, exposed to consumption, yet that even *he* might have been so trained, as to have been unable, in certain circumstances, to resist the encroachments of the disease;"—and that on the other hand, "few are by nature so predisposed to its attack, as not, by a proper course of habits from infancy, to be able to escape its fatal influence."

The distinguished Dr. Rush has been often mentioned —and justly—as an eminent instance of the latter kind. This gentleman appears to have possessed, either by inheritance or education, precisely that structure of body which favors consumption, and to have often been threatened with its attacks. Yet by great care of himself he finally escaped it, and died at the age of sixty-eight, of typhus fever.

1. One of the most prominent exciting causes of consumption is TAKING COLD, as it is called. The writer from whom we have already quoted, says:

"How far consumption is the consequence of coughs and colds, is an important consideration. And in discussing this question, I wish to appeal directly to the experience of physicians. I would like to put the question to every one who has had experience in this disease, What has, in your opinion, been the most common predisposing and exciting cause in the cases of consumption which have come within your observation? Would not the answer be, bad colds, which have been either neglected or injudiciously treated? Of many of whom I have inquired, this has been the answer. This, so far as my observation extends, is the case."

He also adduces the following testimony of Dr. Mead, of New York.

"As to the predisposing and exciting causes of this complaint, there are doubtless, very many; but I have no question in my mind, that one fruitful source of this dis-

ease, is the neglect of catarrhal affections.* I am seldom called to a phthisical (consumptive) patient without being informed that he has had repeated colds, which were little thought of until they settled down into the present cough."

It must be obvious, then, that one important means of preventing consumption is to avoid taking cold. This is most effectually done by the formation of appropriate habits in early life. What these particular habits are, we have not room, in this article, to specify. We can only say, just now, that whatever tends to invigorate, permanently, the physical frame, tends to prevent colds at the time, and also to secure the individual against their influence in later life. We ought to add in this place, however, that even where our education has been wholly wrong, and a habit of taking cold has been induced, we may still do much to prevent so serious an evil. Persons who know they are liable to take cold at every little exposure, and yet wear too thin a dress in cold weather, or expose themselves to currents of cold air while heated, or rush out of warm parlors, lecture rooms, churches, &c., into the night air, unprotected against its effects, ought not to blame the framer of their constitution, if they fall, ere they are aware of danger, into what is sometimes called a galloping consumption.

Dr. Gold further says:—

"Prudence in respect to taking colds, affords but a small part of what is necessary to escape the difficulty; prudence in the use of remedies is a consideration equally important. Every one thinks himself fully competent to treat a cold; and it is too frequently the case that in the protracted exercise of this general conceit, the natural influence of the complaint, to which is often superadded the worst of treatment, produces an irreparable injury to the lungs, before the case comes under the care of a physician."

* Catarrhal affections, in medical language, means neither more nor less than *colds*.

The action accompanying a cold is usually of an inflammatory character. In other words, a cold is a fever; slight, indeed, very often, but still nothing more nor less than a fever. Yet under the influence of the very common maxim, "stuff a cold, but starve a fever," how common is it, not only to load the stomach with strong and heating food, and to make use of those stimulating potions, which, instead of relieving, aggravate the difficulty! "Hot toddy, paregoric, elixir and laudanum, are frequently used in such cases, and often produce serious injury."

A most dangerous error it is, that while, in a common fever, the stomach should be kept free from a load of food, and from all stimulating lotions, in a *smaller* fever usually called a cold, a course should be adopted entirely the contrary. We do not undertake to prescribe what course must be taken in the treatment of a cold, for this is not our province;—we may, however, say that the food and drink used should be mild in their nature, that the former should be diminished in quantity; and that the skin should be kept in a gentle perspiration.

If, notwithstanding all this, however, the cough continues, resort should be had to a physician. "It is," says Dr. G. "while treating a bad cough proceeding from a cold, that frequently the only opportunity exists that ever will, to escape this fatal disease." It is probable that at this point physicians have done more than at any subsequent period, to save their patients from consumption; while thousands, by neglect, have passed on to irrecoverable disease, amusing themselves with the reply to those who chance to admonish them of their danger—"Oh! my cough is nothing but a cold."

2. Having treated at sufficient length of taking cold as a cause of consumption, we now proceed to another still more unusual, if not more efficient cause. Here again we quote from the same source as before—the Boston Medical and Surgical Journal.

"The method generally pursued in regard to EDUCATION, is undoubtedly one early cause in occasioning a phthisical constitution. I refer particularly to those chil-

dren who take but little exercise, and are confined on seats, in an impure atmosphere, for six or seven hours in a day. A constitution of remarkable strength may indeed go through such a course of habits without injury; but it is a violation of the laws of health, and the feeble cannot pursue it with impunity. Although in such it may not always eventuate in scrofula or consumption, yet a feebleness is evidently induced by it; a pale countenance, narrowed chest, bowel derangements, and other signs of injury too frequently follow."

This point has been often urged, and from a great variety of sources. And yet the parents and guardians of youth, though they have ears, seem not to hear. Were it not so, how could they continue to suffer the abuses which have been mentioned? How could they otherwise allow their very infants to be destroyed? We will not call children murdered, in these cases, exactly; because there is no malice aforethought in placing them in these contracted, unventilated, *unseated* school rooms. Is it not—we must put the question—is it not obvious that avarice, the god of this world, has blinded and deafened parents?

3. Again:—"In a thousand instances may we trace back this disease to effeminate HABITS or exhausting INDULGENCES which have wasted the energies and enfeebled the general tone of the system. The period spent in the nursery is an important one in regard to the future health of the individual. Such a place is too frequently like a hot-bed, where nature is forced from its ordinary course, producing an imperfect assimilation of parts, a laxity of fibre, a morbid sensitiveness, which render the individual unfit to withstand the unavoidable exposures of after life."

In reference to indulgences and habits, neither of these are confined to a single appetite, nor to infantile life. There are habits and indulgences, at least in one sex—perhaps sometimes in both—which though they come in at a later period of existence, are scarcely less effectual in destroying bodily vigor, and producing consumption, than either taking cold or murderous school rooms. But we pass to another fruitful source of consumption.

4. This is found in SEDENTARY HABITS. It is not improbable that even public speakers, clergymen especially, are quite as often and effectually injured by their sedentary habits, as by too much or too loud speaking. Those who sit much, are very apt, either from carelessness or necessity, to acquire the habit of sitting in a bent position. Indeed, a person's health may be ruined—and such is no doubt the often result, among children and even adults in shops and factories—by standing in one posture, especially if the posture is bad, as well as by sitting. Whatever posture of the body is long continued, if it confine or compress the lungs, and prevent or obstruct the free circulation of the blood through them, must inevitably occasion injury.

5. Error in DRESS, especially among females, is very destructive of life and health; and the more so, the earlier the error commences. "The tyranny of fashion," we are told, "in regard to dress, sacrifices many victims, from the multitude of its votaries, to this disease; and no doubt the tape of the corset has stopped more breaths than the rope of the gallows."

6. "The habitual or even the occasional use of NARCOTICS,"—adds the writer in the Journal—"such as ardent spirits, opium, tobacco, tea, coffee, &c., has a tendency to derange and enfeeble the constitution, and in many instances, operates as a predisposing cause of this disease." To this might have been added, fermented liquors of every kind, condiments, and heating and indigestible food. Dr. Rush found no safety except in total abstinence from all those things, and in constant and almost severe exercise; neither will other persons who incline to the consumption. Dr. Higgins, an eminent writer on climate, diet, &c., says that those who are troubled with dyspepsy, can never recover until they abandon their tea and coffee.

7. "SLEEPING ON SOFT BEDS," says Dr. G., "is a practice of almost universal prevalence; yet, perhaps, there are few practices that have a more generally pernicious influence on the young than this. Sleep is as necessary to life

as food; but excessive luxury in either is injurious to health; and the epicure in one, is as irrational as the epicure in the other. Children and youth who are accustomed to sleep on soft beds during the warm season, require more than an ordinary force of constitution not to be injured by it."

These are a few—and a few only—of the prominent causes of consumption. In short, whatever greatly weakens the energies of the human system, *may* induce this malady in any individual; but in those who are predisposed to it, such a result will be almost inevitable.

Recipe.—If an individual is born with a feeble constitution, it is easy to obtain the consumption by the age of 30, if he will attend to the following rules. Let the person, while very young, be kept always in hot rooms; or if he occasionally goes out, let it be only when he is thinly clad. Let him frequent ball rooms, theatres, &c., and go out of them in the middle of the night, thinly clad, and without any additional clothing. Let much time be spent in confinement, either at home or at school rooms, on bad seats and in bad air. Let the mind be tasked early; let the child at six or eight years of age become a prodigy for knowledge. Instead of simple water for drink, and milk and good vegetables for food, give him as soon as you can get it down his throat, tea, coffee, and other exciting drinks, and the most stimulating and high seasoned food. Take care to excite his mind if you can, by emulation, ambition, and other kindred motives—and his body and mind both by unholy passions; and lead him to destroy his vital force by vicious and unnatural indulgences. Take care to have him sleep, both in winter and summer, on hot feather beds. And if these are not quite sufficient to destroy him, let him take active or poisonous medicine for every trifling ailment.

These directions, faithfully followed, will, in most cases, succeed; though if they should not, after a faithful thirty years' trial, we can add to them. We ought to say, moreover, that those whose constitutions are naturally robust, may possibly succeed on this plan, if they earnestly desire it. It is at least worth the trial.

WET FEET AND TAKING COLD.

Mankind are prone to extremes. Some, from the fear of wetting their feet, are "all their life-time subject to bondage." Others, disregarding all precautions and all rules, wet their feet and suffer them to remain wet, without the least regard whatever to consequences. This latter extreme, though undoubtedly an evil, is, I believe, a less evil than the former.

While a person is in vigorous health and is actively employed, there is probably little danger from wet feet occasionally, especially in the early part of the day. Towards evening, when the circulation becomes more languid, and the force from the centre, (what may be called the centrifugal force of the human system) becomes diminished, the danger is greatly increased. But even then, it is not considerable to those who have been accustomed to it from early life, unless they remain inactive under it. Those who have wet feet should embrace the first opportunity after they leave off exercise, to exchange their wet stockings for dry ones. The maxim which extensively prevails, that the individual is not injured, provided he allows his wet clothes to "dry upon him," is exceedingly pernicious; and has been the means of destroying thousands of valuable lives.

Some find it difficult to conceive how getting the feet wet can be injurious, while so many are in the daily practice of wetting their hands and face; as they suppose with impunity. But it should be remembered, that we use the hands more variously than we do the feet; that we dry them oftener; and that habit has much to do in this matter.

Besides, it is by no means proved, that because an individual can become habituated to the exposure of a small part of the surface of his system, without apparent injury, he can therefore safely subject an additional portion to the same exposure. Cold or wet just applied to the surface of the human body and soon removed, may produce what is

called a reaction; and if applied to a very small surface habitually, it may produce the same results; while on the other hand, if the exposure were greater or more extensive, the power of the system thus to react might be overcome.

The story, often told, of the Scythian who said he was "all *face*," is not to the point, because we know too little about that barbarous people to understand how much disease and suffering were the actual consequence of their habits of nudity. The great Creator, with a view, no doubt, to perpetuate the human race, has kindly ordered that the errors of an individual, though always productive of evil to himself or to others, shall not at once destroy either him or them. Life, and even a measure of health, can be sustained for a long time, under circumstances most unfavorable. Still it cannot be doubted that a due degree of warmth tends to the longevity of any individual; and what should never be left out of the account, to the longevity of his posterity, should any succeed him. It is by no means certain, that the practice of suffering even the hands to remain long wet, is not injurious.

What physicians call the sympathies of one part with another, ought always to be remembered. It has been known to medical men for centuries that there is a most surprising connection of this sort between the hands and feet,—rather the wrists and ancles,—and some of the vital organs. Hence it is that blisters and many stimulant applications are often applied to these parts, when the disease is on the brain, heart, or stomach. And though we may not be able to explain the cause of such a sympathy, all admit its existence.

Now there is no such special sympathy of the face and many other portions of the surface of the body, with the vital organs. We see, therefore, on this principle, why wet and cold at the wrists and ancles, especially the latter, *may* be productive of mischief, while they may not produce so much mischief when applied to other portions of the surface equally large.

There is one more common error on this subject which is to be guarded against. The effects of "catching cold,"

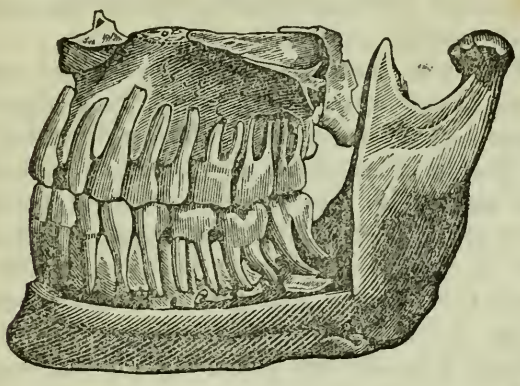
or checking perspiration, do not always show themselves *immediately*, or in the *same manner*. Some have their lungs affected. In others, the increased action falls on the vessels of the nasal organs, or of the stomach, liver, and mucous membrane (lining) of the intestines. Sometimes other and very different results are produced, almost as diversified, indeed, as age, habits, climate and sex.* And while, in some persons, the effects follow closely upon the cause, in others they appear very remotely.

When, therefore, an individual tells me that going with his feet wet does him no injury, I always take it for granted that he knows but little of his own constitution—its laws and relations. And though I have already said, that constant timidity and anxiety on this subject are far greater evils than the opposite extreme, still even the latter are to be avoided. What is wanted in the individual—the young man or young woman—is fixed principles, founded in just knowledge ; and a daily application of those principles in self-guidance and self-education. Not with a trembling, dyspeptic hand, but under the influence of a steady purpose and strong will. What is wanted in the parent is the same thing in relation to those whose habits are dependent on him for their formation, and whose happiness is, in no small degree, at his disposal.

There is nothing of which I am better convinced from actual observation, than that death often follows, at no great distance, (in the form of consumption, fever, or some other disease) the dangerous practice of sitting with wet feet, and sitting or sleeping in wet clothes ; and that where death does not follow, either immediately or remotely, individual enjoyment is very greatly diminished.

* I once knew a young lady of so firm a constitution, that nothing seemed to injure her ; while her younger sister, much more delicate, was threatened with consumption. The former, however, having remained in wet clothes one day, for several hours, was seized with troublesome complaints, and in the end, the consumption, which in one year brought her to the grave ; while her younger sister, with more care, still lives, and is in the enjoyment of tolerable health.

THE HUMAN TEETH.



HERE is a side view of the human teeth, or a representation of one half of each jaw—only the soft fleshy parts and the outside of the bones of the jaws are supposed to be removed, in order to show the fangs or roots. The "House I live in," the little work from which we have already so often quoted, has the following general remarks on the teeth, which, though addressed to children, will not be deemed inappropriate here.

"The teeth consist of something else besides solid bone. If they did not, they would very soon wear out. Do you think a piece of common bone, put in place of a tooth, would last us to chew with half a century or more? By no means. 'But what then?' you will say. I will tell you.

"Each tooth consists of three parts; the *crown*, the *neck*, and the *fang*. The *fang* or *root*, is the part which is set firmly in the jaw bone, as if it were driven in like a nail. The *neck* is close to the edge of the jaw, where the thin skin or membrane which covers the jaw bone joins to the tooth and adheres to it. (It is this membrane which the dentist separates with his lancet, when he is going to extract a tooth.) The tooth is often a little smaller here, like a neck; or as if a cord had been tied tightly around,

and indented it. The *crown*, or *body* of the tooth, is that which we see above the gum.

"Now, to prevent the teeth from wearing out as a piece of common bone would, this *crown* is coated all over with something much harder than any bone in the human body. It is called *enamel.*

"Hard as it is, however, enamel will wear out in time. It will wear out much sooner for picking the teeth with pins or needles, as many do. These things are too *hard*, even for this hard enamel; and are apt to crumble it off. So is the wretched practice of cracking nuts with the teeth; or indeed the biting of any substances harder than the crust of good dry bread. If used to bite nothing harder than that, and if not injured in some other way—for there are a thousand ways of injuring the teeth—they may, perhaps, last all our lives. But if the enamel once gets broken away, so that the air and other substances come to the softer bone under the enamel, the tooth soon becomes hollow, or decays. Like any other part of the wonderful frame which God has given us, teeth will, however, last the longer for being moderately used.

"Those kinds of food and drink which injure the *stomach*, injure also the teeth; and cause the enamel to become soft and break away. *Why* this is so, is a question which it would take too long to answer here; but you may believe the fact. In another part of this work, when I come to describe the inside of the 'house,' I hope to say more on this subject.

"One thing more, however. You should keep your teeth clean. After eating any thing, always rinse them well. And if you rub them with a soft brush, several times a day, it may do some good in the way of preserving them."

We might add, to what the "House I live in" has said on this subject. We might confirm the truth of the statement that the teeth ought to be moderately used, by presenting facts which appear to be well authenticated, of the more rapid decay of the neglected teeth of one side of the mouth, where a person has been accustomed to masticate solely with the other. We might also speak of a species

of folly which pervades the whole, or nearly the whole range of modern cookery; that of mashing or beating or chopping our food, as if to save the labor of the teeth. Nothing is more unphilosophical. Mashed food, of every sort,—independent of the fact that the teeth are directly cheated by it,—as it is not so well triturated in the mouth and mixed properly with the saliva, is less fitted for the stomach, and more likely to promote diseased habits of that organ, than when it is well masticated in the way which nature, or rather the Author of Nature, intended. —But we prefer, for the present, to devote our remaining space to other topics.

THOUGHTS ON FACTORIES.—No. I.

Many months have elapsed since we promised our readers an article on Factories. We have deferred the subject to the present time in order to examine it more deeply, and be the better prepared for our task—a task of no little difficulty.

Mr. Duppa, in a small volume, entitled, "The Education of the Peasantry in England," while speaking of a manufactory for cotton printing, in the barren valley of the Linthe in the Canton of Glarus, in Switzerland, observes that the workmen had each a portion of ground belonging to them, in the immediate neighborhood of the factory, where they were accustomed to employ themselves after their usual day's work was finished; and these little patches of ground he always observed were well cultivated. On conversing with an inhabitant of the vicinity, upon the subject, he assured him that after spending the day in the confinement of the factory, their labor in the garden afforded the greatest relaxation and comfort.—In connection with these statements, Mr. Duppa then makes the following excellent remarks:

"The happiness of mankind is but too little considered by those who are engaged in accumulating wealth; their own object is solely before their eyes, and in endeavoring to attain it they are careless of inflicting misery upon those whom they make use of as instruments for their purpose.

"Those disclosures, so discreditable to the age we live in, which were made upon an inquiry into the practice of employing children in the factories—that brutal traffic in human blood—that property in the strength and sinews of his fellows, which has for so long a time blackened the history of mankind, show to what height avarice will induce men to fill the cup of bitterness for others; and that however impolitic it may be, as a general rule, to interfere with the regulations of trade by legislative enactments, *how necessary it is, when avarice knows no bound, for the law to place one.* When human happiness is counted for nothing, it is easy for a time to accumulate wealth; but wealth may be purchased too dear,—it may be purchased at the risk of public safety.

"We hold our happiness and prosperity upon condition of guaranteeing the same to others. Man cannot build a stable edifice of felicity upon the ruins of his neighbor's happiness. The revolutions that have taken place in society are the consequences of such attempts. A consideration for the well-being of mankind must, no doubt, fix a bound to the means of individual aggrandizement; but the limit which is thus placed is a healthy one, and can never be passed over without the soundest principles of policy being neglected.

"Were some manufactories to be established in this country upon a similar principle with that in the valley of the Linthe, the beneficial effects would soon be seen in the good conduct of the workmen, and their attention to their masters. It may arise from my own predilection for the *country*, but I do regard the close confinement in manufactories, and the packing together of human beings, tier above tier, in the narrow streets of a town, as highly prejudicial to physical and moral health. And I think that even the master manufacturers would eventually find their account by arranging their establishments in situa-

tions where some of these evils might, in a measure, be avoided. A consideration for such circumstances would give a stability to the character of the workmen that they now have not. A man would not as lightly quit the comfortable cottage and flourishing garden as a miserable room in a third story, upon each trivial disagreement between his master and himself."

We have seldom seen so much sound sense and plain practical wisdom in so limited a compass as in the foregoing extracts. Would that they could be read and pondered by every proprietor of a factory, not only in England but in this country. For say what we will, all or nearly all the evils which Mr. D. has alluded to, as connected with manufacturing in his country, are fast coming upon our own. There is the same disregard of the physical and moral well-being of those who are employed; there is the same carelessness how much misery they inflict upon them; there is the same devotion to the accumulation of wealth; and the same attempts—whether they are conscious of it or not—to build an edifice of felicity upon the ruins of others' happiness;—nay, more; there is the same tendency to a revolution, as the inevitable consequence which such efforts always have produced, and always will produce.

No person who employs another in a factory has a moral—rather a Christian—right to require that person, or even permit him or her, to labor in such circumstances, or to such an extent, as will result in physical, intellectual, social, or moral injury, if in his power to prevent it. Nor is this enough. Still more is required at his hands by the great law of loving our neighbors as ourselves. He is bound to use all possible efforts, not only to see that nothing is lost of health, knowledge, or happiness, but that all the younger laborers—those who are not even beyond middle age—are constantly improving. It is in vain for him who professes to believe in the principles and obligations of Christianity, to try to evade or shift off this duty, and say that it is a matter which, as a man of business, he has nothing to do with.

And yet, where is the factory, even in our beloved New England, whose inmates, after spending years in it, come out as healthy, or as virtuous, or as happy as they entered? We do not ask where the factory is, whose inmates *all* come out as healthy or as moral as they entered; but when and where has a single individual—so far as the factory influence is alone concerned—come out uninjured?

Now, though we do not suppose that the health of every individual is impaired in an equal degree, or that the tendency of their associations has been to blunt the moral sensibilities to an equal extent, yet we do maintain that such are the physical and moral arrangements, where large masses of human beings, in our best factories, are congregated, that deterioration—so far, we say again, as the influence of the factory alone is concerned*—and not improvement, must be the result.

For nothing can be more obvious to all who are in any good degree acquainted with the laws of mind and heart, than that man is and must be progressing, or retroceding. There is no standing still; there can be none. If the youth in our factories are not going forward, they must be going backward. If their souls, destined heavenward, are not going thither, they must be, like the spirit of the beast, of which Solomon speaks, tending downward to the earth.

And what is there to improve? what to elevate, in any respect?—and how much to degrade and sink? Alas, for those on whose shoulders rests the amazing responsibility of taking these immortals and pointing them to the skies; but who, instead of so doing, have by their neglect—not maliciously, but thoughtlessly, and because worshipping so constantly at the shrine of the god of this world—only been the agents or instruments of sinking them lower and lower, in everlasting woe!

* We are very far from denying that there has been moral, social, and religious improvement made, while in the factory; but it was not by means *of*, but rather in despite of the surrounding bad influences.

Much would be accomplished by giving them scientific instruction for a single hour each day. Not only would it furnish them with a happy substitute for vicious amusements for the time thus occupied, but it would furnish them with material for thought during a part of their laboring hours, which would be of incalculable benefit, both directly and indirectly. A vacant mind is sometimes said to be the devil's workshop. And such it has no doubt too often proved to the inmates of many a factory.

Riding in a stage-coach with a gentleman from Lowell, one day, we asked why provision was not made for a course of familiar instruction of the factory laborers, perhaps orally, for an hour each day. "Oh," said he, "they have no relish for instruction; and such efforts would be wholly lost."—Have you tried it? we asked. "Oh no," he said—"and don't wish to; it would do no good." We assured him that unless the males and females in the factories at Lowell were entirely unlike every thing else in human shape, they could be led to take an interest in familiar conversational lectures on some subject or other. Why, you may talk to them about their shoes, their hats, their bonnets, or anything else; and if one thing will not engage their attention, try something else. Tell them about the wonderful structure of their own bodies; about the bones, the muscles, the arteries, the veins, and the nerves. Describe the machinery of the lungs, the heart, and the digestive organs. Tell them the various uses of iron, gold, silver, leather, wood, &c. —and if you please, give them anecdotes of men, beasts, birds, fishes, insects, &c. There is not an individual on earth, we contend, unless it be a new-born infant or an idiot, whose curiosity cannot be awakened, if we will but make an earnest attempt.

The gentleman only smiled at our remarks, and observed that he thought we must be wholly unacquainted with Irishmen, not to know how little they cared for instruction; and with what difficulties the most persevering efforts to instruct them must inevitably be attended. We, in our turn, smiled at his ignorance of the human mind, and the laws which govern it, even among those

who are little more than savages; though we were pained to think in what a degree of blindness his devotion to business had left the eyes of his mind, and in what a destitution of love for mankind it had left his heart.

And yet this man's case was not singular. His is the more common opinion. You can no more induce people to think favorably of a project for elevating the mass of mind which lies quite below them, than of attempting actually to open the eyes of the blind, or unstop the ears of the deaf.—Nor can they be induced to pause and reflect long enough to consider the importance of such a result, could it be achieved. And least of all, can you succeed in awakening men whose avarice knows no bounds, with whom human happiness is nothing worth; and who never yet dreamed that wealth may be purchased at too dear a rate, when it is procured at the risk of the public safety.

Here we must close for the present—not, we trust, for ever. We have a mass of facts which we hope to bring out in future numbers, which, if they should reach the eyes of some of our master-manufacturers, might serve to convince them that our remarks are the result both of reflection and investigation.

SABBATH BREAKING.

STORY OF CECILIA AND THEODORE.

Mr. Editor:—By inserting the following story, founded on fact, you will oblige one of your readers. L. S.

Cecilia was early taught to "keep the Sabbath day holy." I do not suppose that in all Royalston, a young lady could have been found, who, up to sixteen years of age, avoided all positive infractions of the Lord's day, more effectually than Cecilia.

But she was scarcely twenty, when she began to receive the visits of young Theodore. This young man's employment was of such a nature, that it led him to make unfrequent but protracted visits; and sometimes he used to remain during the Sabbath.

At first Cecilia had many misgivings in regard to spending the sacred day in ordinary conversation with Theodore. Gradually, however, these feelings wore off; and as his visits became more frequent, and were often made to include the Sabbath, she was led to think and ultimately to feel, that there could be no harm in what she was doing; that the Sabbath was made for *innocent conversation*, on innocent topics; and that they who viewed the matter differently, were weak-minded or bigoted. I say, she was led gradually to *feel* as well as think so; for this is as naturally the result of conduct like her's, as the falling of an apple to the ground, is the natural result of gravitation.

Conscience fairly lulled to sleep, it was easy to fall into the *stated practice* of this sort of Sabbath breaking. It was a great saving of time to Theodore to go through with his daily avocations for six days of the week, and then, on Saturday evening or Sunday morning, to call and spend the Sabbath with Cecilia. The distance at which he lived was so great, that if he did not always attend church with her, it was no matter, he probably thought; for who would know it?

If it happened by untoward circumstances, that Theodore could not make his weekly visits—as sometimes it did—why there was another way to manage the matter. Cecilia knew how to wield a pen, as well as tongue; and what more delightful time can be found, in which to address an absent lover, than Sunday morning? What if it disqualified the mind for "silent meditation," and for "solemn thought?" Is this anybody's business? So Cecilia thought; and so she sometimes said, if her mother attempted to chide her in ever so gentle and affectionate a manner.

Such a course of Sabbath breaking, could not be long concealed. The whole neighborhood well understood it;

and wondered at the change. Some expressed their surprise; others *thought*, but bit their lips, and said nothing. Others, and those not a few, were encouraged by the example of one whose character for purity stood so high the country round, to imitate her.

Ultimately, she was married, however; and she soon removed to Adams. Now she was a day's journey from her mother and brothers and sisters. Theodore was engaged, at this time, in constant and arduous employment, that left him little time to see her; and she became homesick.—What now was to be done? I will tell you.

Shut out from each other's society during the most of the time, on week days, and no church at hand of the denomination which they preferred, they found it very convenient at first to stay at home during the Sabbath, and converse on topics of interest, or read some amusing book.—This did not however remove the home-sickness entirely. But there was a cure, for even that.

Almost every Sabbath, when the weather was fine, the horse was harnessed into the chaise; and away they rode to Royalston. Royalston lay directly on the road to the metropolis; which was all in the way of Theodore. No sooner was Sunday over, than he could go to market, perform, with considerable exertion, his business in town, and return in time to go with Cecilia to Adams, the same evening. Thus he contrived to accomplish on Sunday and Monday, taken together, an amount of business which would otherwise have occupied the best part of two days, and to make the visit into the bargain.

Theodore, notwithstanding all this, seemed conscientious; and so did Cecilia. I used to ask her, sometimes, how she could reconcile her conscience to doing as she did on Sunday. Her uniform reply was, that Theodore was so excessively occupied during the whole week that it was impossible to leave home on any other day.

At first, I used to reason with her, and endeavor to show her that Theodore's health required more complete relaxation one day in the week, than all this, to say nothing of the moral wrong which his conduct involved; that he could never be required by the Creator, or by

society, to follow any kind of business in such a manner as to involve of necessity the violation of the Sabbath; that it were better *to do less business* just now, than to be Sabbath breakers. But she thought I did not understand their case; that the circumstances required Theodore to proceed exactly as he did, &c. I saw that it did no good to talk with her; for on this point her conscience was seared over.

Cecilia still insists that she loves the quiet of the Sabbath. She wonders as she goes to Royalston, on the morning of this sacred day, that so many people are riding about for pleasure; and when she is there, at her own late home, she wonders how it comes to pass that there is such an everlasting din of horses and carriages passing the door all day long, and why it is permitted. Yet it seems next to impossible to convince her that her own example has really contributed, during the last seven years, to bring about this very state of things; or that the present course of herself and Theodore is tending to perpetuate it.

Would that heaven might yet open her eyes, and touch her heart on this great subject; and lead her and Theodore, not only to repentance, but to the best part of repentance—an effectual reformation. But ah! I know her too well to hope strongly for this. She and her beloved husband will probably go down to the grave in their error; and I fear impenitently so. And what the consequences of such bad examples will be to this world and to that which is to come, as well as to the offenders against Heaven's laws themselves, it is not for me to predict.

It is exceedingly painful, however, to witness such conduct. There is no necessity for it; no, not the least. It is vain for Theodore to tell me that his business demands it. It is not so. It cannot be. It is vain for him to plead that setting up in the world, as he now is, he cannot possibly leave home longer than he does, on week days. It is not so. Difficult I know it may be; but I can assure him—and he will find it so, ere many years have passed over his head—that all which he now seems to gain in business by his encroachments on holy

time, will be lost, and worse than lost, in the end. There is yet too much common sense in the world to approve of such a course. And even if it were not common sense, but only bigotry, the result cannot be avoided. Theodore's reputation will soon suffer by his Sunday visiting; and though he may not perceive what the cause is, his trade will begin to diminish on account of it. So wonderfully has Divine Providence joined together our interest and our duty.

THEATRE-GOING.

CELESTE, the dancer, has received $13,000 for twenty-five nights' performance at the Tremont Theatre, in this city; or more than $500 a night. So the papers say; and such we fear is the shameful truth.

And yet even professing Christians still cling to the idea of changing the theatre into a school of public morals. While laboring not long since to show to a Bible class the immorality and prodigality of theatres, a gentleman who was present insisted that we were greatly mistaken in denouncing theatres altogether; that there was still hope of reclaiming them; and that he had "no notion of giving them up wholly to the devil." Unfortunately, however, the gentleman who made this remark, has theatre-going friends; and it is said, occasionally goes himself. And this, too, though he bows himself, at other times, before the communion table.

For ourselves we have no hope of theatres. We are compelled—reluctantly, we confess, but yet without reserve—to give them up. They cannot be reformed. You might as well, or nearly as well, talk of reclaiming brothels. The only safe course is to neglect them, and thus render them unpopular. We say NEGLECT them;—we mean more in this sentence than may, at first view, be supposed. Those christians and christian moralists who

are in the habit of going, occasionally, to these nurseries of evil, must not only take the ground of *total* abstinence, but christian editors must refuse to comment upon their performances, or either directly or indirectly approve them. More than this, they must refuse to aid, directly or indirectly, in printing or in any way giving publicity to their advertisements. We feel ashamed—positively so—to see men sitting in the ranks of Christianity, sabbath after sabbath, and yet with their pens or their newspaper columns doing much every day between, to increase the popularity of these destroyers of property, reputation, and public morals. They "know not what they do," is their only excuse.

RECORD OF REFORM.

Benevolent Societies of Boston.—We have received and examined with great pleasure the "First Annual Report of the Association of Delegates from the Benevolent Societies of Boston," of which association Rev. Dr. Joseph Tuckerman is President, and Henry B. Rogers, Secretary.

"The objects of this association," so says their Constitution, "shall be to adopt measures for the most effectual prevention of fraud and deception in the applicants for charity; to obtain accurate and thorough information with regard to the situation, character and wants of the poor; and generally to interchange knowledge, experience and advice upon all the important subjects connected with the duties and responsibilities of Benevolent Societies."

It must be obvious to the most careless observer, that such an association, duly managed, cannot do otherwise than accomplish an incalculable amount of good. We have neither room nor time to go into particulars in regard to its necessity, not only in Boston but elsewhere; nor can the nature of the case require it. We have both room and time, however, to say that twenty-six Benevolent Societies are represented in the association above mentioned, including two for the support of Infant Schools, and two for the

employment of the female poor; that nearly all made reports to the first annual meeting of the association, held in October last; and that 1132 families, or individuals and families, were assisted by twenty of our benevolent societies, during the past year.

But the great object of the friends of the association, while they would not by any means discourage alms-giving, but rather the contrary, is to see that it does not minister in any way to a neglect of forethought and providence, to idleness, pride, vanity, luxurious or intemperate appetites, or to a want of self-respect in the receiver. Such being their purpose, we wish them all possible success.

Graham's Lectures.—Mr. Graham has been for some months lecturing in this city, and it gives us great pleasure to say that he is generally approved. We do not mean by this that every one of his hearers approves of the *whole* of his philosophy, for this may not be true. But no individual can be found—we say it with the utmost confidence—who has heard him throughout, without being fully convinced that he is a profound thinker, a first-rate physiologist, and an ardent philanthropist. And while we would be among the last to yield the right which God has given us of thinking and reasoning for ourselves, instead of suffering Mr. G. or any one else to think for us, we still say that no other individual has aided us more in his suggestions than Mr. Graham. It were well if he could be constantly employed as a public lecturer in our city. Every man, woman and child ought to hear him. Let them attend to whatever else they may, they cannot neglect the science of human life, but at their peril. It is the science of human sciences; and ought and *must* be universally studied.

Moral Reform Societies, Clubs, &c.—In various parts of our country, the friends of human progress and happiness are associating in some form or other, to consult on the most appropriate measures for promoting—in the broadest sense of the term—Moral Reform. Some fix on a particular vice, and spend their time, at their meetings, in discussing the best means of removing or preventing it. Others embrace in their plan the removal of vice and error generally. These associations have different names. Some are embraced under the general name of Moral Reform Societies; some are Anti-Gambling, or Seventh Commandment Societies. Some are composed of males alone, others of females.

Not a few of the maternal associations of our country, numerous as they are, are essentially moral reform societies. In our own metropolis, and in a few other places, small clubs of physicians and other intelligent friends of improvement meet weekly for conversation and discussion. Some again do, others do not, publish their proceedings. None of these efforts, judiciously conducted, can fail of doing immense good. We only wish they were still more numerous.

NOTICES OF PUBLICATIONS.

CHRISTIANITY ADAPTED TO OUR CIVIL AND SOCIAL RELATIONS: BY HUBBARD WINSLOW.—This book was not taken up for examination without prejudices. This learned theologian has sometimes seemed to us highly superficial on a few topics not directly connected with his profession; and when the occasion seemed to require it, we have said so. Nor are we yet prepared or qualified to admit his correctness on some points where he speaks—young as he is, in a tone of authority which would come with a better grace from the man of seventy than the youth of thirty. Still we confess that so far as we are qualified to judge of the work before us, it is a most excellent production. His hit at REFORMERS is truly admirable. We have seen nothing like it. So justly does he handle this class of men—ourselves among the rest—and so strikingly do his sentiments accord with our own, as expressed in the first volume of the Reformer, that we are resolved to make an extract on the subject in our next number. Meanwhile, we commend the work to every christian family.

PRACTICAL PHRENOLOGY: BY SILAS JONES.—If every person was thoroughly versed in Anatomy and Physiology, we should welcome the appearance of such a book as this; for to those who were desirous of obtaining a general view of Phrenology, it might be a better manual than any which has yet appeared. But as things are, the experience of every day convinces us more and more, that nine-tenths at least of our lectures and books on this subject are an evil to mankind rather than a blessing. We are more than half Phrenologists ourselves; but the tendency of the efforts of many phi-

lanthropists to spread a knowledge of this subject before mankind are prepared for it, are no less absurd than it would be to attempt to teach Navigation or Astronomy to a people who were ignorant of the ground rules of Arithmetic; and were not these efforts often made with the purest intentions, would be deserving of ridicule. Let those who wish to convert mankind to Phrenology, spend much time in spreading a knowledge of Physiology, generally, in the first place.

Tenth Annual Report of the Board of Managers of the Prison Discipline Society. Boston; 72 pages 8vo.—A most valuable work; as indeed all the reports of this society are. It furnishes a large fund of information on the six following topics:—1. Provision for Poor Lunatics. 2. Progress of Reform in regard to Imprisonment for Debt. 3. Condition of Penitentiaries. 4. County Prisons. 5. Houses of Refuge and Reformation. 6. Capital Punishments.

Willard's Universal History.—The untiring Mrs. Willard of Troy, is again before the public, in a system of Universal History in perspective; accompanied by an Atlas, exhibiting Chronology in a picture of nations, and Progressive Geography in a series of Maps. It is an octavo volume of 384 pages, and is designed for Schools and Academies.—The plan of the work is excellent; and we shall rejoice to see it in general use;—not, however, till its typographical errors are corrected.

The Boston Book.—This book is got up in fine style, and we think it will have a good tendency. It is pleasing to see such attention paid to the mechanical execution of a book; and we trust that even the Publishers will find their account in it.

Foster's Elementary Copy Books.—The mechanical execution of these works is of the highest order. We are gratified to find Mr. F. still pushing the reform in writing. May his efforts be crowned with complete success; and may the miserable six and twelve lesson quackery which so extensively prevails, be soon scouted from every corner of our country, and of the world.

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VOL. II.] FEBRUARY. [No. II.

THE

MORAL REFORMER,

AND

Teacher on the Human Constitution.

WM. A. ALCOTT, EDITOR.

Author of the "Young Man's Guide."

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Samuel Harris, Printer.

1836.

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The Moral Reformer.

A thorough conviction of the importance and necessity of such a work induces the Publishers of the MORAL REFORMER to use their best efforts to promote its circulation. They do this with more cheerfulness, from the confidence they repose in the gentleman who conducts it.

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LIGHT & STEARNS, Publishers.

Boston, Jan. 1, 1836.

Copartnership Notice.

The Copartnership heretofore existing under the firm of LIGHT & HORTON, is this day dissolved. Their business will be settled by LIGHT & STEARNS.

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GEO. W. LIGHT has associated himself with Mr. JOSIAH A. STEARNS, for the transaction of the business of Printing and Publishing, at the stand lately occupied by LIGHT & HORTON, under the firm of LIGHT & STEARNS.

Boston, Jan. 1, 1836.

MORAL REFORMER,

AND

Teacher on the Human Constitution.

FEBRUARY, 1836.

THE PAST AND THE FUTURE.

The year which has recently closed has been a most eventful one. That spirit of resistance to constituted authority, which occasionally showed itself from north to south, and from east to west, has filled many with apprehensions, and not a few with despair. "The fate of our nation," say they, "is sealed. We are on the very confines of anarchy and war, and the destruction of our liberties."

Now the spirit of insubordination which everywhere prevails, and which appears so alarming, seems to us no other than the natural result of unchristian, though successful efforts to seize, sixty years ago, that which we were unprepared to appreciate, or properly use. In other words, instead of submitting, in the spirit of Christ, to the then existing civil authorities, the mob spirit was roused to a very great extent, throughout the country, which having succeeded in accomplishing its object, and in the establishment of principles that are the very source of all mobs and riots, and having by our great example pronounced resistance to constituted authorities lawful, we settled down in security, and began to chant praises to the goddess of liberty.

For a time, all seemed to go on happily. So strongly had early intellectual and religious instruction, and early

habits of subordination in the family, become fixed, and so novel was the experiment on republicanism in this new world, that we do not wonder that half a century should have passed away, according to external appearances, very favorably. The wonder is, rather, that the machine should have got out of repair as soon as it has.

But the very prosperity which our national independence seemed to secure, accelerated our destruction. It was not the mere words of a decision that pronounced all men free and equal; it was not even the declaration of an imaginary independence alone, which wrought, directly, the mischief. Fondness for liberty—which, in a province three thousand miles distant from the parent country, abounding by nature with every encouragement to industry, ambition, speculation and wild adventure, would, under wholesome restraint, and even under a degree of oppression, tend with sufficient rapidity towards licentiousness—has led the great mass of our community into a course of mere money-seeking; and every great and noble object has been merged in this. That parental care and instruction which, prior to 1776, had rendered us the most happy people in the world, that attention to common schools which, among infant colonies, was so remarkable, and that salutary support which was afforded by both to family, church, and state, did not, it is true, admit of so rapid a tendency to destruction as might otherwise have been anticipated. But all these restraints gradually wore off, and the truly legitimate effects of the revolution at length began to appear.

Every man was now seen to be devoted to himself, and to the means of self-aggrandizement; and this unholy propensity was indulged more frequently in efforts to acquire property at all hazards. And now, after having worshipped sixty years at the shrine of avarice, to glorify ourselves and not our Creator, to the neglect, in an eminent degree, of family and school instruction, and discipline, after having lived in just such a state of increasing insubordination as our revolutionary war had been calculated to secure, after having boasted for so long a time of our freedom, while we have been becoming every year

and every hour more and more the slaves of avarice and sensuality, after having, in short, planted, and watered and nurtured, with all our powers, the tree of licentiousness rather than that of liberty, we wonder—at least many do—at the result. Strange that any person, with only half an eye, should fail to trace all our evils to their true source—a premature, if not unnecessary, though successful resistance to the constituted authorities, and the security which was thus afforded to every one, to seek his own glory at the altar of Mammon, rather than at the altar of the true God.

But we are no politicians, and we meddle not with political concerns any farther than just to show—what it seems almost unnecessary to repeat, that the spirit of insubordination which now prevails, to so great an extent in our families, our shops, our schools and our nation, and renders the tie that should bind together parent and child, teacher and pupil, guardian and ward, master and apprentice, employer and employed, ruler and subject, of mere cobweb efficiency, is none other than the "fruit of our" own and our fathers' "doings;" although "they sinned," in many instances, "ignorantly"—and in not a few, under the vain expectation that they were rendering God their Creator a most reasonable service.

It is this view which would sometimes lead us to smile—were it not too serious a concern—at the wo-begone countenance which we see when news arrives of some local or alarming riot, in town or city. As though, in the first place, it were as wholly unaccountable as if a mass of native gold or silver, of many thousand tons weight, had suddenly dropped from the skies; or as if, secondly, the sum total of these *local* evils would bear, for one moment, a comparison with the sum total of those evils which exist—of precisely the same nature—in the family, the school, and the shop; and which involve not merely a little maiming of the body, or the direct loss of a few lives, but, in addition to this, the spiritual destruction, from the presence of God and holiness, of great multitudes of undying souls.

We repeat the sentiment. The mob spirit which is abroad, and which infests all our institutions, from the highest to the lowest, is none other, we think, than the natural and legitimate effect, directly or indirectly, of the mighty mobs of 1774, '5 and '6, and of the doctrines which the triumphant rioters subsequently proclaimed in written constitutions, and thus perpetuated; and whose remembrance we have endeavored to cherish on the return of every fourth of July. And although it is not until within the last ten years that the fruits of these doctrines have become obvious, yet they have constantly been exerting their influence, like abominable leaven, from 1776 to 1836, until the whole mass is well nigh leavened, and our boasted liberties and liberal institutions seem, in the eye of many, to be on the very brink of destruction.

The important question here arises—"What can be done?" And had it not been our aim to show the importance of this question, and attempt an answer, we would not have adverted, for one moment, to so painful a subject. It gives us no pleasure to tear open or even expose the wounds of our bleeding country. We would fain conceal them rather, if we might. But in the light which ten thousand teeming presses and flying messengers are shedding daily and hourly over every civilized land, especially the United States, concealment is impossible. Nations are gathered, in a moment, as it were, before the tribunal of public opinion, and sentence is pronounced. Before this tribunal, our own dear country, among the rest, must continually be brought; nor do we regret it. We only regret that with all her boasted civil, religious, and political liberty, she should be consigned to the left hand of the judge.

But the question still recurs—"What can be done?" Were it intended to inquire, merely, what shall be done to save the United States, as a nation, the inquiry would appear to us wholly unnecessary, for we believe the fate of our country, as a confederated republic, is settled. We are not, however, among those who think that liberty, civil or religious, must live or die with our present form

of national government, how excellent soever it may be regarded.

We love our country, *as* a country; and yet human happiness—the happiness of the state, the church and the world—depends far less upon a particular form of national government, and the number of inhabitants the nation comprises, than on the spirit which pervades the *whole*, be that whole more or less limited. It seems to us that just in proportion as men are physically, morally and religiously free, they are "free indeed;" and that in proportion as they are physically and morally enslaved, they are *truly* slaves, whether under one form of government or another. We should certainly prefer to retain all our national landmarks, and could not help regarding him as accursed who should wantonly and unnecessarily remove them; but we consider it of infinitely greater moment that we maintain the landmarks of virtue and religion.

There is no security, nor indeed any hope in the future, except in the improvement and regeneration of our race. We may talk of modes and forms of government, of the influence of rulers, of the efficacy of free institutions, and of our mighty nation of twelve millions of freemen; and yet all this while, as painful and recent experience has but too fully evinced, we may be governed, in effect, by a mob; and be completely at their sovereign will and disposal.

It is not a little intellectual instruction, or even discipline, imparted at our schools, be their grade what it may, that will regenerate us. It is not mere moral or religious teaching, let the systems or doctrines inculcated be never so pure. It is not the purest forms of Protestant Christianity even, that can do the work, unless it be applied in a more efficient manner than heretofore. We know individuals may be saved, as multitudes already have been—pulled "out of the fire"—by these partial means. They have been delivered from some of the consequences of their misconduct, but have they escaped wholly from its power—its slavery? Have they been taught, moreover, to go on from strength to strength, in the good work of reform? Have they been taught to "mount up

as eagles" in the glorious career of never-ending improvement? Or while they have dreamed of and even hoped in the future—mistaken men—have they been the "slaves of lust," and every evil passion and propensity?

Never will civil governments—no matter how pure are their forms in the abstract—be permanent, or secure permanent liberty to mankind, till the hearts of those who compose them are under the influence of christianity. But never will the good tidings brought by the great Founder of christianity have their full saving effect on nations, through the individuals of whom those nations are composed, until the whole character is formed in the school of Christ.

It is not sufficient to hear sermons, and prayers, and praises, statedly; or even to join in the two latter. It is not enough to attend to religious ordinances, and observe other external religious duties. All these, indispensable as they are, may be done, and yet almost everything be left undone. We do not allude to cases of hypocrisy, but to instances, rather, where the individual supposes he is fitting, in the best possible degree, for the enjoyments of heaven.

The influence of christianity on our daily lives and conversation—on our every action, word, thought and feeling, in the performance of the most ordinary duties of life—seems to be most strangely overlooked. Some very pious people thus fail, in no small degree, of securing the great end of their existence. They go on struggling and halting, and backsliding and returning, all their lives long; and die without the consciousness of having made much progress. And the reason is plain. They have not made their religion the whole business of their lives.

I know a man whose moral and religious principles are such that in the most trying situations of life, he will govern himself admirably. Were you to see him most grossly insulted, abused, or in any way ill-treated, and observe his forbearance, and see the apparent quiet of his soul, under very great provocation, were you to see him stand and bear the shock,

"Calm and unruffled as the summer sea,
When not a breath of wind flies o'er its surface,"

you would say, "That man has the spirit of Christ."—But see him in private life, in the bosom, perhaps, of his family, and you see a very different man. In the former case, the greatness of the occasion had roused his spirit, and put him on his guard, and it was not difficult to govern himself. But at home, off his guard, no man is more easily excited. I have seen him in a frightful rage on the most trifling occasions. I have seen the entrance of a hen within his door, in the summer season, make him rave, for the moment, almost like a maniac or a tiger.

In like manner, I have seen men who were liberal and charitable, almost to a fault, on certain great occasions, when their feelings were duly wrought up to the sacrifice. Yet these very men, in their ordinary business, are close, selfish and narrow, and ready to grind the faces of the poor by their "good bargains," as they are wont to call them, in a degree which Satan himself would scorn to outdo. It is not, in every case, that the former is done "to be seen of men," or that the latter is done from want of principle. It is because they ignorantly and most unfortunately make their religion like a garment, which is to be put on at special seasons, but wholly laid aside the rest of the time, as useless.

Now until our religion influences all our ways, words, actions and feelings—until it sanctifies *everything*, wherever we are, and whatever we are doing, we are but half converted to God; nor is our influence such as will render the governments under which we live permanent. It is not till every *little thing* of life is brought into subjection to the divine will, and we are no longer enslaved to the most trifling bad *habit*, that we are truly free.

Look through the world's history, and survey the public actions of men, as warriors, as statesmen, as philosophers, as moralists,—as christians even, when persecution arises, or a crusade is demanded against some notoriously evil practice,—and what do you find? Why, everywhere the

most noble deeds. But survey their conduct in private life—in their families, as husbands, wives, parents, children, brothers, sisters, neighbors and fellow-citizens; in the shop, the factory, and the counting room; at their meals and their amusements; in sickness and in health, —and do you find it still the same? Alas! would it were so! Here the christian garment is too often laid aside, as if useless; and though, when hard pressed, every one will acknowledge himself bound, whether he eats or drinks, or whatsoever he does, to do all to the glory of God, yet not one in a hundred ever applies this rule, to square the *little* matters, as he is wont to call them, or even the business matters of his daily life.

And yet, as I have already insisted, it is these little things that are perpetually occurring in life, which constantly call for the exercise of judgement, self-denial, forbearance, charity, &c., which principally form our characters. Great occasions for the exercise of the christian virtues come but seldom; little ones occur perpetually.

How great, then, is the mistake of those who tell us not only that the great point is to have the *heart* right, which is undoubtedly true, but that if the heart be right, everything else will come right in the end! It is a mistake into which multitudes fall, however; and among them, some distinguished christians; we mean such as the world calls distinguished. It is, indeed, the rock on which thousands make a most fatal shipwreck—the shipwreck of their souls.

One prominent object in establishing this work has been to direct mankind to some of these LITTLE THINGS. For we are fully certain that, in their results, they are the GREAT THINGS OF LIFE. And if our country is to be ruined—if christianity, in fact, is to be destroyed, were the thing possible—it is because labor-saving machinery, and the consequent division of labor, while they multiply the LITTLE THINGS of life, involve us more and more in their detail, and expose us more and more to their evil temptations, without increasing, by means of early and correct

physical and moral education, the power of overcoming them. But on this subject we shall say more hereafter.

We beg the friends of christian morality, and even every patriot, to pause before they pronounce us in error, in thus treating from month to month, on what some of them call small matters. Let them say, when they have duly weighed the subject, whether just such a work as this professes to be, is not, in the present state of the world, especially the christian world in these United States, most imperiously demanded; whether, during such a universal neglect of physical and moral education, as well as a universal tendency to mental precocity, a more essential service could be rendered to the cause of humanity, than to induce men to sanctify, everywhere, the little things of life to the service of their Creator, and in particular, to present their bodies a living sacrifice, holy and acceptable, to God.

MORE SABBATH BREAKING.

LETTER FROM CECILIA TO THE EDITOR.

Mr. Editor:—When I first read the article on Sabbath breaking, in your January number, I concluded you meant me; for my name is Cecilia; and some of the remarks were really applicable to my own case. But I soon recollected the story of the old woman, who, having heard a very pointed and practical sermon, one day, refused to go to church any more, because, as she said, the minister directed every word of his discourse to her. I recollected, too, that my husband's name was not Theodore; and that we never lived in Adams, or Royalston.

But whether your correspondent meant me, or some other person, it makes little difference. It seems from his own statement that he meant *somebody*. And whoever was intended by it, I cannot but hope they will take the

subject into consideration, and if need be, repent and reform. I cannot help thinking, however, that by the admission of such articles to your pages, you over-shoot your mark; and straining at a gnat, only swallow down a camel.

Why not attack the more open and gross violaters of the Sabbath; those persons who make no scruple to "ride out" on this day, not to see their dear friends, but for mere amusement, or to "while away" the tedious hours; or what is yet worse, to engage in gaming or drinking? Surely your correspondent might find enough of these more flagrant abuses to vent his wrath upon, without attacking those whose offence is comparatively trifling!

You will say, perhaps, that it is of very little use to set ourselves against those who are far gone in error; and that the only hope which remains, is in awaking those whose consciences are not yet seared over. And you will add, no doubt, that those persons who have still some little conscience remaining, and who are regarded as examples of good conduct, are the very persons who ought to be preached to, in such cases.

Well, be it so. I am willing to meet you on this very ground. I am willing to admit that it is not so much those who, with little means of influencing others by their example, fall into gross errors, to whom we should preach, as those who, with more light and more influence in the world, commit errors which are usually regarded as of less magnitude. I think there are worse Sabbath breakers in the world than Cecilia and Theodore.

You are an editor. You have the means of scattering the light of your precepts all over the land. But more than this. If you are respected in private life as an editor ought to be, you have an immense influence, in the society where you move. One small error of yours would do fifty times as much mischief in the world as the errors which your correspondent charges upon Cecilia and Theodore. Pardon me, therefore, if what I say should seem too severe upon a member of your profession. I am well acquainted with a certain editor. He is a gentleman of considerable respectability, and a great stickler, like yourself, for good morals; and especially for keeping the

Sabbath day holy. Indeed, like you, he makes an incessant noise in the community about the need of moral reform; and wields not only "pen" but "tongue" against everything which does not accord with his own favorite standard of morality. He is, moreover, a professor of religion; and like most other professors, a church goer, as well as a denouncer of those whose creed happens to vary a little from his own; or who happen to go to a different church, or at least to one which he regards as less "orthodox."

And yet, after all, unless I am very much mistaken, there is not a person in the whole region where he lives, that breaks the Sabbath, by his practice and example, more than this same wise editor. I will tell you why.

He is a boarder in a respectable as well as a religious family. As he is a professor of religion,—a zealous one, too,—and as I said before, a great "reformer," the family in which he resides naturally look to him for an example of Sabbath keeping. Though they have an opinion of their own, and would not at once permit themselves to run into gross error simply because he sets them the example, yet they still suffer themselves insensibly to be influenced in this matter, like everybody else. We have all more or less of the chameleon character;—that is, are prone to take a tinge from the company we keep, especially the *best* company.

Now what are the facts in relation to this editor's example? I am almost ashamed to tell you; but since I have undertaken it, I will endeavor to complete my task.

His conversation, so far as he enters into conversation at all, instead of being "in heaven," as the apostle expresses it, on the Sabbath, seems to be on the customs, the fashions, the news, and the foibles of the world; just as it is on other days. You will no more hear him discoursing, like Paul before Felix, of righteousness, temperance, and a judgment to come, than if he never thought of such a subject in his whole life. He not only converses as usual, but in the same tones of thoughtless levity. You would no more think of its being Sunday—merely from his conversation—than May day.

The family are fond of reading, and of hearing others read from good and useful and religious books; yet they seldom get a word from *him* in this way. The children in the family, too, naturally expect religious instruction from him on Sunday, yet he does not say a word to them once in a year; though he talks, at least in the church, a great deal about religious education.

I told you he never read in his family;—but I forgot myself. He does, indeed, sometimes read a chapter in the bible, as a religious exercise, but then he does it in so cold a manner, and without any accompanying remarks, that it gives no one any pleasure. He sometimes prays, too, in the family; but his prayers seem to ascend no higher than his head. They are evidently of the earth, earthy.

The truth is, that he exhausts his powers of body and mind, or appears to do so, in his weekly business; and, when Sunday comes, he has neither mind nor heart left. Or if he has, he spends his Sabbath in his study, seldom going to church more than half of the day, because, forsooth, he says he has not strength to do it!—I suppose he exhausts it in his usual business.

What! you will perhaps say, do you mean to insinuate that he pursues his usual avocations, on the SABBATH?—I certainly do. But understand me. I do not mean to *affirm* this, for I cannot prove it. I have it from the family, however, that he buries himself in his study, all day; and what can we infer—what ought we—but that he is pursuing his worldly business?

It is true he tells the family that on Sunday he never so much as writes a letter on business, or even to a friend; but how do they know whether to believe him?—I am not sure that he is not as blameworthy, in this respect, as your correspondent makes Cecilia. Many a letter goes to the Post Office on Monday; this fact is well known; but whether these letters relate to business, friendship, or love, or whether they are written on the Sabbath, or some other day, is quite another question. It is not unnatural to a "Yankee," however, to "guess."

There is one sin, by the way, of which this editor does not hesitate to acknowledge himself guilty, on the Sabbath. It is that of lying in bed. But why should he lie in bed on Sunday, more than on any other day? What right has a person to work so hard on week days that he cannot go through the ordinary duties of the Sabbath without lying in bed several hours?

Lastly, he leaves all his papers, books, &c., at odds and ends, during the whole week, and, as I suppose, devotes an hour or two of every Sabbath morning in "putting things to rights" again. Is not this Sabbath breaking? Can it be, in any sense, a work of necessity?

I conclude from all this, Mr. Editor, that whether I am or am not the person intended by your correspondent—though probably I am not—there are other violations of the Sabbath besides those of Cecilia. Is it not as bad—to say the least—to do ordinary editorial business, write letters, put things to "rights," and converse on ordinary topics, on the Sabbath, as to write an occasional letter to a friend, or take a healthy walk or ride? And is not such a course as likely to draw down upon the trangressor the righteous indignation of heaven?

Let me respectfully suggest to you the propriety of reforming, first, the editorial corps, of which you are a member. Do not exhaust the full vials of your wrath on a few humble individuals in private life, without rank and without influence, while you spare those whose rank and influence enable them to do as much mischief by their example as a thousand like Theodore and

CECILIA.

QUACKERY—No. II.

ON MAKERS AND VENDERS OF NOSTRUMS.

IT was publicly stated, not long since, that TWELVE columns of the Southern Patriot, a respectable paper published at Charleston, S. C., were occupied with quack advertisements. We have little doubt of the truth of the

story, for we have often seen about one fourth of a large and otherwise respectable paper thus occupied. Indeed we have before us, at this moment, the Wayne Sentinel, for March 13, 1835, published at Palmyra, N. Y., which has five out of twenty-four of its columns—nearly one fourth—entirely filled with this kind of advertisements.

Now if what we call quackery is really useful, it is a very great blessing to be able to circulate information in regard to these "certain cures" in such a manner; we mean through the medium of newspapers. But if not, then they are in an equal degree a curse to us.

Admitting that there are 100,000,000 printed sheets issued in the United States annually, in the form of newspapers, at an average expense, to the receiver, of four cents a sheet, and that only one twentieth of each is occupied with quack advertisements—all which we believe to be quite within the bounds of truth—then the whole community, taken together, pay a tax for this species of information, of $200,000 a year; or $6,000,000 in thirty years, or what is usually called a generation.

If quackery is, as some contend, really a public good, then this tax, large as it may seem, is but a trifle to the whole community, and should be regarded as such. If, on the contrary, it is, as we fully believe, a most tremendous evil, then the tax becomes a burden, and a serious one, too.

However, if we admit quackery to be an evil, and if the medicines which are sent abroad as "certain cures" for a multitude of diseases, (though they should chance to save the lives of a few persons, as might naturally be expected,) cause a hundred times more of disease than they remove, then the tax of $200,000 a year dwindles to insignificancy, in comparison with the mighty aggregate of the value of the time spent in preparing, vending, taking, and suffering from the use of these substances. Such a sum, could it be estimated, would unquestionably amount to many millions. Yet this again is as nothing to the moral evil which it produces: but moral evil cannot be estimated in dollars and cents, either here or hereafter.

Again we say, that if quackery be an evil, it is a most tremendous one. That it is so, we will for the present take to be granted; reserving some of the reasons why it is an evil for a future occasion.

But the moment we admit the existence of quackery as an evil, and turn our eyes to trace its progress in the physical and moral desolation which accompany it, the question immediately arises—On whom rests the guilt of inflicting so much misery on the human race? Does it rest solely on the miserable makers and sellers of nostrums? Are they alone responsible for the woes which follow in their train?

We believe the makers and venders of nostrums are more or less guilty in this matter, even when they are wholly ignorant of the human constitution, and of the nature and power of medicine; for the plainest principles of common sense ought to teach them that they have no right to place in the hands of those around them such dangerous weapons.

It sometimes happens, however, that the inventor, and even the manufacturer and seller of patent medicine, is not wholly ignorant of physiology, and the general nature and effects of medicine. Nay, the individuals concerned in every department of this unrighteous business are, in a few cases, regular bred physicians. The inventor himself is very often such. Lee, the inventor of the famous pills which are universally known by his name, and of at least a dozen quack medicines of various kinds, was, we believe, a physician. The inventor of Hitchcock's snuff we know was; and so were the originators of Relfe's Asthmatic and other Pills, Jebb's Rheumatic Liniment, Judkins' Ointment, Searl's Vegetable Bilious Pills, and seven or eight other nostrums from the same individual, Beckwith's Pills, Huxham's Tincture, &c.

It is exceedingly humiliating to find men of so much general intelligence as most of these individuals probably were, descending so low, assuming such a tremendous responsibility, and incurring so much guilt. We would not answer for them at any *righteous* tribunal, for thousands of worlds.

But this is not all. We have before us, in a Lansingburgh Gazette, an account of Miskin's Pills, otherwise called "The Original Hygeian Universal Medicine," among the recommendations of which we find the names of seven or eight distinguished European physicians and surgeons, including the famous Drs. Abernethy, Blundell, and Astley Cooper. Nor is it at all uncommon to find the names of physicians of eminence, both in Europe and our own country, bandied about in this manner. We do not indeed recollect to have seen, employed in this manner, the names of Warren, Jackson, Ives, Tully, Miner, and Hosack; and several other men, not only distinguished, but modest and sensible. But we have seen, in such company, names which surprised us,* and led us to reflections which were heart-sickening, in the extreme.

We were, however, sometimes consoled by the hope that these great men, whose authority is used in testimony of the value of certain nostrums, never did, after all, recommend them. Such an improper use of names has certainly in some instances been made; and the individual whose name was thus used, has refused to stoop even so low as to correct the error; though we think such a refusal decidedly wrong. Such a construction is at least a charitable one.

But where shall we find an apology for those physicians who, as we know, do, with open eyes, actually invent, sell and recommend nostrums?—for such men there certainly are. Ministers of the gospel even, do, in some cases, step aside from their sacred office, that of being instrumental in saving men's souls and bodies, to become, in the result,—unintentionally, or at least thoughtlessly, for we do not suppose there is malice in their hearts,—the

* We have this moment found, in the Boston Mercantile Journal for Dec. 24th, the names of seven of our more respectable physicians appended to an account of the Florentine Tooth Wash, and represented as recommending its use. In the same paper are to be found the names of three or four eminent physicians from different parts of New England, recommending another quack affair, the Compound Chlorine Tooth Wash. We forbear to call names, yet we cannot think the *whole* is a forgery.

means of destroying both. We have before us what purports to be the certificate of a minister in Ashford, Conn., dated Sept. 25, 1824, in favor of Anderson's Cough Drops.

There is no excuse for such men; nor any circumstances which can mitigate the blame. On their shoulders rests—without timely and effectual repentance—a degree of guilt which it seems to us must crush them exceedingly deep in wo, whenever, too late for reformation, their eyes shall be opened.

And what shall be said of those editors and proprietors of papers who, for the sake of a little paltry gain, suffer foul advertisements to occupy their columns? Such men, no less than the physicians and ministers of whom we have spoken, would shudder at even the thought of murdering a fellow-creature outright. And yet do they not become accessary—not to the murder, indeed, since there is no malice aforethought—but to the slow though certain destruction of their fellow creatures?

For it is not—would to Heaven it were—a few blockheads alone, who assume the editorial chair, or own a public press, and presume to direct public opinion, that permit such flagrant abuses. It is, in some instances, men who stand high, not only in the civil, and social, and moral, but even in the religious communities in which they move. It is as good men, even, as those who control or direct some of the best religious and commercial papers in the city of Boston. May God, in his infinite mercy, give to such men, wherever and whoever they are, true and effectual repentance, and a better mind! May he turn them from darkness to light, and from the path of error to that of the just.

MORAL INFLUENCE OF POLITENESS.

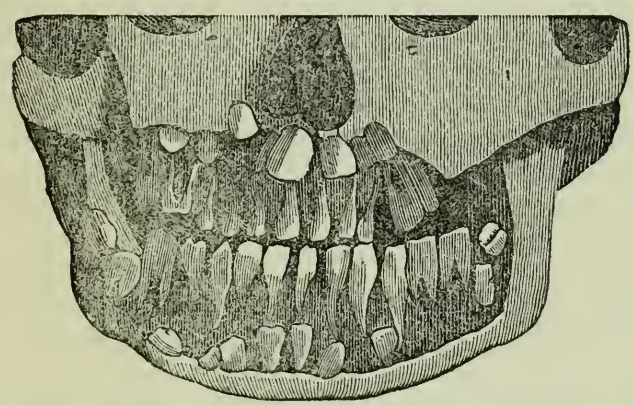
We have always supposed that true politeness should be the result, rather than the source of piety. "Give us the genuine disciple of Christ, and we will vouch for his politeness," we have been accustomed to say. Not that we supposed his *manner* of manifesting his politeness would in all cases be perfectly agreeable; but where it was less so, we believed the spirit from which it obviously proceeded would render it, at the least, tolerable. How far our views may accord with those contained in the following extract of a letter from an American gentleman of the highest respectability, written at the moment of his arrival in England, our readers will judge for themselves. The remarks of our corespondent are certainly interesting.

"Our voyage has been full of disappointments, from head winds, calms and accidents, but its end seems likely to be prosperous. Our passengers are on the whole very agreeable. Two are polished Englishmen, about sixty; a third, a young Englishman; and a fourth, a young Virginian.

"I know not that I have learned anything more useful from them, than the value of good manners; of *gentlemanly* manners. They possess a gentleness and softness which seem *so far* a personification of christian feeling. They carefully avoid everything which may wound or mortify others, or lead to any feeling of neglect or inferiority. They are adapted to soothe and to encourage. They are the music of action. And I must add that I have been mortified at the contrast with my own abrupt and rough style of address, when compared with these persons;—with the apparent disregard of others it implies, and the seeming want of kindness and respect which there is in that blunt, homespun style, in which we Americans too often pride ourselves. It takes away one of the minor sources of happiness; it leads to misinterpretation, or anxiety, or uneasiness; and is calculated to nourish those selfish and irritable feelings of which it is too often the

expression, and which are softened and repressed by a gentle voice, and a kind manner. It is too often the offspring of a vanity which aims to appear independent; and which refuses even courtesy, lest it should be suspected of humility, or, as it speciously pretends, of meanness. You seldom see a trace of it in a person troubled by affliction, or subdued by grace and trials."

THE FIRST, OR MILK TEETH.



Here is simply a representation of the position of the teeth of a young child. At the age here supposed, the child has only twenty teeth, ten in each jaw. These are sometimes called the "milk teeth." They are shed between the ages of seven and fourteen, and their place is supplied by thirty-two new ones, sixteen in each jaw;—not at once, it is true; for the four corner ones, situated at the extremities of each jaw, do not appear, in many instances, till the person arrives at maturity. It is from this circumstance that they have been called "wisdom teeth."

The thirty-two permanent teeth exist, however, long before they make their appearance outwardly; that is, they lie buried deep in the jaw, at the roots of the teeth

which have already appeared, as you see by the engraving. They are, it is true, but imperfectly formed, but they have an existence. There is, in truth, a period in the life of every individual, when he has forty-eight teeth in his jaws, twenty of which are visible, and twenty-eight invisible.

If the child is trained according to nature, that is, according to the laws of the human constitution, and if he is of course healthy, the first set of teeth, by laws which the great Creator has established in the wonderful economy of our structure, at length become loose, and fall out; and those which lie hid in the jaw gradually make their appearance. Under the circumstances I have named—I mean, when we live as we ought, in every respect—there will be no necessity for extricating any of the first set of teeth with instruments. I might even go farther, were it necessary to do so on the present occasion, and say that *no teeth* whatever would ever require the operations of the dentist, if mankind lived according to truth and nature.

AMALGAMATION.

We have heard a great deal said, within a few years, about the evils of amalgamating the different races of men. Now, without wishing to be regarded as in favor of such an amalgamation, or as giving countenance to it in any shape, or in any extent, we do not hesitate to say that a species of amalgamation a thousand times worse, is of every-day occurrence before our eyes, and yet no one appears to be startled at it, or to revolt. Indeed, the evil has become so common, like many others, that we scarcely appear to notice it. Now, before our countrymen compass sea and land to put down distant—however formidable—evils of other nations or sections of country, it behoves them—so we think—to put away the abominations which exist in their very midst, even the heart of New England; yes, even, in no small degree, in her own metropolis.

We cannot—rather we will not—point the finger at any particular individual and say, "Thou art the man." But there certainly are individuals among us greatly guilty.

We allude to an improper amalgamation, not of two different races or nations; nor yet to such an union of the sexes as God in his providence designed; but to the union of an ambitious or wealthy individual with one for whom he has not the least sympathy or affection; but who has what he considers as paramount to every other earthly good, either rank or money. Such we humbly conceive to be an amalgamation which all laws, human and divine, ought by their spirit to condemn; and which the divine law does condemn, with severity; nor are the moral penalties annexed to such infractions of law, much more to be dreaded than the physical ones.

We cannot indeed conceive of anything more disgusting than this strange prostitution or rather degradation of a heavenly appointed institution. How is it possible for men who live in civilized society to walk abroad in the light of heaven and show their heads to the world around, while guilty of such abominable violations of all law, natural or revealed?

It sometimes seems to us, that every evil which the folly of men and the malice of evil spirits can invent is coming into daily universal operation, to destroy, as soon as possible, our already much degenerated race—to "take by storm," as Young says, "this poor, terrestrial citadel of man!" If there must be, in society, a diversity in rank, wealth and other exterior circumstances,—but by the way who is to settle the *standard* of this *indispensable* diversity?—the very fact of such a necessity only strengthens the demand upon the friends of philosophy, philanthropy, and christianity, to put forth their efforts to counteract such unhappy influences as come in its train. One of these is the intermarriage of persons of rank or wealth. To save our race from physical degeneracy, a wealthy aristocrat should be allied to a lady who is poor; my lord—no matter who—to a peasant girl; the citizen merchant to the farmer's daughter of the country; the professional man, especially the minister, to a person who,

instead of spending her days in the school-room and her nights at parties, has been taught to "darn stockings," and "make bread."

"But you thus reduce marriage to a mere matter of calculation, to the extinction of all true affection;" we shall be told. Not so, however; for we should ahbor even *such* an amalgamation. On the contrary, affection, genuine affection, is regarded as the principal element of an alliance;—as the *sine qua non* to its existence. But cannot affection exist, along with the principles and plan we advocate? Has affection been less, in the aggregate, where such alliances have been made? It would be easy to cite testimony on this point; but is it necessary?—Better, by far, for the rich city nabob, or university student, to do as our father Jacob did—go to Mesopotamia and serve a fourteen years apprenticeship to some humble Laban, for the sake of securing an alliance which God and nature approve, than marry a person of his own rank and station; or rather, as a tailor would express it, of his own cloth.

This matter has not often been duly considered, and among the many excellent things which Combe, the phrenologist, has done for mankind, has been the strong effort he has made to throw light on an erring world on this great subject.

WINSLOW, ON REFORMERS.

In our last number, we took occasion to speak of Mr. Winslow's late work on the "Civil and Social Relations," in very favorable terms. We have since that time, however, examined the work more thoroughly, and are sorry to find that some portions of it appear not only to be written in an improper spirit, but decidedly erroneous in sentiment. It is not true that every reformer of every vice pretends that the salvation of the world depends *wholly* on the removal of that particular sin to which his attention happens to be directed. And while we cannot

approve of the garbled and indecent manner in which Mr. W.'s remarks have been held up to view in some of our public papers—especially the New England Spectator—we do not hesitate to say that—whether intentionally or not—he has greatly misrepresented both men and things, as we may attempt to show hereafter. In the mean time, we most cheerfully redeem our pledge to present to our readers some of his thoughts on reformers, which we still consider as, in the main, admirable.

"As fast as a practice is clearly proved to be injurious, it becomes wicked. Not that sin itself changes; but in respect to points not specified in the Scriptures, whose moral character is of course determined by perceived consequences, what is sinful under one set of circumstances or one degree of light, is not always so under others. Hence the manufacturing and use of alcohol is now, in this country, almost universally sinful, although it was not so twenty years ago.

"On the same principle, the habitual use of tobacco, of wine, ale, porter, cider, is now sinful to many, though not as extensively so, as the use of distilled alcohol. Should increasing light make it manifest, as perhaps it will, that the use of coffee, and tea, and animal food is injurious, then will the use of those also become sinful to those thus enlightened.

"Possibly all the articles against which the sternest reformer sets himself—not only alcohol, but wine, beer, cider, coffee, tea, animal food; all but a simple vegetable diet, with pure water,—will in the progress of light become universally known as injurious; and thus, among all good men, pass into condemnation and desuetude. Surely I would be the last to lift a finger against it:—if the good of mankind demands it, I would hasten the event.

"But as sins of this class depend upon the kind and degree of a man's light, the reformer will indulge the suggestion that he must not make his own conscience a rule by which to measure other men's sins, and denounce all who do not come up to his mark. Let him go on patiently enlightening the minds of men, in respect to the injurious tendencies of the things he would displace, allowing members of churches to walk according to the

light they have; and ministers to pursue their appropriate duty of preaching the gospel; and thus by the combined action of the gospel upon the consciences and hearts of men, and of the reformer's light upon their understandings, will both the cause of spiritual religion and of moral reform be advanced together, in the most effectual manner. In this way, the liberty and union of the christian churches may be preserved, while passing through the trying ordeal of the various moral reforms of our day.

"In the mean time, let us look well to the *spirit* and *manner* with which we pursue the reformation of men, for there is a wrong as well as a right way, even to do good. And can any of us do better than to follow close to the example of Christ? Like him, we are 'in meekness to instruct those that oppose themselves, if peradventure God may give them repentance.'"

We know not where to look for sounder or better advice than that which is contained in the foregoing extracts. From the very first of our editorial career we have been continually urged by our ultra friends to "come out," as they express themselves, and say what is, and what is not sinful.

Now we take, and have all along taken the ground of Mr. Winslow, that sin is the transgression of a known law, and though many common, we might say almost *universal*, practices, are deeply injurious to mankind, they cannot properly be regarded as blameworthy or sinful, so long as men remain ignorant of the tendency of such practices, unless indeed their ignorance is voluntary. Hence we have gone on as patiently as possible, trying to enlighten as well as we could;—as the only sure basis of permanent reformation.

In truth we verily believe that if the wheels of the temperance cause *do* begin to move slowly, as some of the friends of temperance affirm, it is because the work has been carried on by excitement rather than by enlightening the understanding, and showing people not only that they must reform, but *why* they must do so. We might in our little journal go the length that Mr. W. has suggested;—for we do so in our practice, and to *us* anything less would

be positively sinful—but what would be the result? Suppose we should raise an army of fanatics to sustain our cause, would the public good be promoted, in the end? We believe not; but that it would, on the contrary, be greatly retarded.

ULTRAISM, ONCE MORE.

Mr. Editor:—I have just been reading your defence, in your December number, against the charge of "ultraism," which you have incurred at the hands of a physician. I, too, belong to that profession; and I must confess I have also sometimes thought you ultra. But I can hardly specify the instance, in the current perusal of your past numbers. Besides, you are endeavoring to be a Reformer; and was there ever a reformer that was not considered by his cotemporaries an ultra? I defy you to name the instance. And yet I think your attacks upon quackery may have sometimes appeared aimed at us, regulars. That, you know, we cannot bear. We intend to suffer no moral or hygeian reformer to speak contemptuously of our performances on the whole, however wide some of our members are from the truth. I am aware you very well know this, as you belong to us; and I am fully satisfied with your apology before me.

Now in my opinion, your interrogatories to your correspondents and the one or two editors, in the article I have referred to, must prove a perfect "poser." They are unanswerable. And I beg you will allow me to add one or two more for their consideration.

1. Have they ever tried the experiment on their own persons, and drank nothing but water for two or three years, and found themselves more unhealthy than when they drank tea and coffee daily?

2. If these hot, narcotic infusions are positively beneficial to themselves, why should they not daily throw quarts of them, at the same temperature, into the stomach of a favorite horse or ox?

3. Is it not, *a priori*, an imputation on the benevolence of the Most High to suppose that the only fluid which is drank by birds, quadrupeds, fishes, insects—all the animal world, including man—should be of so unhealthy a constitution as to need boiling and the addition of some powerfully medicinal substances to finish his work, and make it most salutary to man?

4. Would your correspondents consent themselves, to use any other medicine, except an exhilarating one, twice a day through life?

If the attempt to answer these and your own queries should not convince 99 of 100 what is truth on this subject—ultra or not ultra—allow me to add that myself, wife and several children, have used no other beverage than cold water, morning, noon and night—winter and summer—since May, 1831; and we have no doubt that water, simple water, is incomparably more useful and healthy than any narcotic infusions. There may be ten or twelve families of property and intelligence in this city who have tried the same experiment, for different periods, and their experience and testimony are exactly concurrent with my own.

Yours truly,

CONN. DEC. 10, 1835. MEDICUS.

CATALOGUE OF WATER DRINKERS.

HERE follows a list of eminent men—most of them physicians—who have flourished during the last 3,000 years, and who maintain either that water is a very SUPERIOR drink, or that it is the ONLY APPROPRIATE DRINK OF MAN.

Hippocrates, Galen, Samson, Pliny, Herman Boerhaave, Frederick Hoffman, Sir John Floyer, Dr. Baynard, Dr. Arbuthnot, Dr. Wallis, Dr. Wm. Cullen, Dr. Gregory, Dr. Zimmerman, Dr. Cheyne, Dr. Paris, Dr. Kirk, Dr. Garnet, Dr. Londe, Dr. Rostan, Dr. Mosely, Dr. Johnson, Dr. Willich, George Ernest Stahl, Albert

Haller, Dr. Thedan, Dr. Jackson, Sir Isaac Newton, John Locke, the philosopher, President Edwards, Dr. Franklin, Dr. Rush, John Wesley, John Fletcher, Sir Wm. Jones, Demosthenes, Mahomet, Euler, Boyle, La Place, and Howard; and in our own day and country, Dr. Mussey, Dr. Warren, Dr. Jackson, Dr. Graham, Dr. Whitlaw, Dr. Lamb, Webb and Haskell, the pedestrians, and a host of others, almost too numerous to mention.

RECORD OF REFORM.

Moral Reform Society.—The following letter was received too late for insertion in our January number:

To the Editor of the Moral Reformer:

Dear Sir:—At a recent meeting of the "Moral Reform Society" in this Institution, the Corresponding Committee were authorized to send a notice of the formation and object of the Society, for insertion in your periodical.

The Society was formed in August last. The reasons which led to its formation were found in the conviction prevalent among a great part of the members of college, of the necessity of correct and enlightened sentiments on this subject, among students in literary institutions, as well as a desire to answer, as far as in our power, the reasonable expectations of the christian community, relative to our influence and example in the cause of moral reform.

We shall perhaps convey the best idea of the character of our association by transcribing two articles from its constitution.

"Art. 4. Every member of the Society shall consider himself pledged to observe the strictest rules of chastity in conversation and external conduct, according to the Bible. He shall not allow himself in filthy jesting, anecdotes or songs; shall, as far as he can, discountenance all obscene books, poems and pictures; and shall withdraw from unnecessary intercourse with the vile of both sexes.

"Art. 5. It shall be a prominent object of the society to gain information respecting moral duty, and the best method of counteracting the vice of licentiousness; * and it shall labor to circulate information relative to the extent, dangers and guilt of the same."

We therefore request, Sir, that you will take such notice of our Society, in the January number of your publication, or as early as convenient, as you may deem proper.

Very Respectfully Yours,

******** } Corresponding
******** } Committee.

Physiology in Defence of Christianity.—It is worthy of notice that Dr. Sleigh, who recently held a public discussion with the sceptics of New York, in announcing a new and public course of lectures on the internal evidences of the truth of Divine Revelation, makes the following statement in regard to the course he will pursue.

"He will open each evening's meeting with a lecture on the internal evidences of the truth of the Scriptures, embracing several anatomical, physiological and geological discoveries," &c.

Now we do not think a knowledge of anatomy and physiology absolutely *indispensable* to those who occupy the sacred desk; but we do not hesitate to say that if they could not better defend the truth from sceptical arguments and cavils by this kind of knowledge, (of which, by the way, there is no doubt,) they could, at the least, better explain scripture to their weekly hearers—I had almost said a thousand times better. We have sometimes thought that the scriptures could not be *fully* understood *without* studying physiology. Be this as it may, however, one thing is in our own mind fully settled; which is, that in this day of *intellectual precocity*, not only of the individual, but of society taken as an individual, no man is *well* qualified to be a minister of the gospel, who does not understand as thoroughly as Warren, Mussey, Dunglisson, Oliver, Roget, and others, both anatomy and physiology.

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* A note appended to the foregoing, states it to be a prominent object of the society to oppose, especially, that degraded form of licentiousness sometimes termed masturbation.

Total Abstinence.—Extract of a letter from Charlestown, in this State:

"I contend that it is 'morally wrong' for us to indulge our appetites or propensities, in anything which tends to shorten our existence. It is nothing more nor less than a species of self-destruction. The apostle said, if meat cause my brother to offend, I will take no meat. Upon the grounds of christianity, humanity and philanthropy, we are bound to abstain from all artificial stimulants. They have been proved by those whose arguments it would be folly to attempt to refute, to be highly detrimental.

"Shakspeare has it, 'he is a good divine who follows his own instructions.' It is not, Mr. Editor, a spirit of egotism that prompts me to say that I do follow my own instructions upon this subject. A few years ago, sir, I did not believe in the total abstinence system at all; but finding that the subject arrested the attention of the wise and virtuous, and that their ideas and arguments in favor of the doctrine were very conclusive, I tried the experiment, and found the theory a good one. I subsist almost entirely upon vegetable food, drink nothing but pure cool water, and am perfectly healthy.

"There are many who oppose the views I entertain, but let them prove their fallacy by establishing the soundness of their own." Yours, &c., Junius.

Early Dinners.—There can be no doubt that the custom of dining late, which has long been so fashionable, tends to encourage intemperance. One of the most respectable teachers in Boston sometime since assured us that he was in the habit of drinking some wine at 12 o'clock, when he closed his school for the forenoon; "because," says he, "if I take nothing till 2, which is my dinner hour, I feel quite faint." And why should not the hard laborer who feels faint at 11 or 12 o'clock, "take something," to "stay his stomach" till the dinner hour comes, on the same principle? Shall we come down in wrath upon him because he drinks his "bitters;" and shall the teacher, who drinks his wine to produce the same effect, be regarded as blameless?

It was in view of such considerations as these, that we rejoiced to learn, the other day, that at a highly respectable meeting of mechanics and laborers in Boston, measures were taken to change the usual dinner hour to 12 o'clock; partly to prevent the supposed necessity of taking the 11 o'clock dram. We hope most earnestly,

that the measure will be carried; and that the old fashioned, but salutary custom of dining at noon, will once more return to bless our whole land.

Encouraging.—That our articles are too short—that we just get our readers interested in a subject, and then break off, is a complaint which we had much rather hear, than that they are so long that nobody has patience to go through with them. In teaching the young, we always deem it an important point gained, when they leave a subject without being tired with it; for we have reason to believe they will cheerfully take it up again. Besides, it is next to impossible, in a work like this, to have articles much longer than we do, and at the same time pay suitable regard, in each number, to variety.

More Encouragement.—Prof. Mussey, of whom we have before spoken, has been recently giving a course of lectures on Health, before the students at Andover, in this state. We understand that he makes Physiology the basis of his remarks, as he ought. Little benefit has been derived to mankind from rules in regard to health, any farther than they have been made to understand physiology. What God and nature have joined together, it is unwise for his creatures to attempt to sunder.

NOTICES OF PUBLICATIONS.

Combe's Constitution of Man.—We have noticed this work in our first volume; but the appearance of a new and beautiful stereotype edition, in this city, with amendments and additions by the learned and philanthropic author himself, reminds us of the claim which we think society has upon us to speak once more in its behalf. Even setting aside its phrenology, it is a work beyond common praise; and must, we think, be one of the few works that will go down to posterity, and be read with avidity a thousand years hence. It seeks to promulgate the kind of information which we are laboring in our own little sphere to diffuse; and it

was therefore with no ordinary emotion that we recently received an interesting letter from Mr. Combe, in which, after speaking of the "Reformer" in very high terms, he assures us that he is "confident our labors will be appreciated, and our work proportionably encouraged, by enlightened and reflecting men, as soon as time enough shall have elapsed to render it sufficiently known."

The chapter in the Constitution of Man which has been added by Mr. Warne, the American editor, on the harmony between the Scriptural doctrines and those of phrenology, we regard as not only fanciful in some points, but utterly misplaced. Mr. Warne should have made a book of his own on the topics he has there introduced, instead of introducing his own opinions into the work of Mr. Combe. We repeat it, we exceedingly regret that he should have done so; and were we the publishers, we should banish from the work the plates which contain Mr. W.'s chapter, and correct the title page and preface accordingly.

Lecture to Young Men. By Sylvester Graham.—This book is said to be out of print, or nearly so; but we are glad to hear that a new and improved edition of it is about to be published in this city. We hope it will appear in a cheaper form than the first edition did, in order to bring it into more extensive circulation. It has been highly commended in the "Annals of Education," and many other periodicals; and if we mistake not, even in the Boston Medical and Surgical Journal; and whatever may be thought of the peculiar opinions of the author on other subjects, he speaks on this important topic with a voice of wisdom, and with an authority which should command universal attention.

Three Weeks in Palestine, &c.—We like this little book, in general, and take a pleasure in commending it to our friends. It is true there are paragraphs in the book which are not quite in keeping with the rest, as respects dignity of style and sentiment; but these are minor evils, and do not detract materially from the general excellence of the work.

Teachers' Seminary at Andover, and Castleton Seminary, at Castleton, Vt.—We have received the latest catalogues of these invaluable seminaries, from which it appears that they

are still in a flourishing condition. These are truly and eminently schools of moral reform—not so much, however, from anything which may be peculiar in their structure, as from the spirit of those who superintend them. For while we admit a difference —intrinsically so—in methods and systems of instruction, we still think that the effects of different schools, where different plans are pursued, are far less owing to peculiarities of method or system, or even the principles of the instructer, than to his *tact* and feelings, and temper and spirit. If he have aptness to teach, love his profession, govern himself, and possess the spirit of doing good—the spirit of Christ—he will succeed on almost any plan which is *his own;* and on a plan, too, not unfrequently, on which another very wise teacher would utterly fail. And while we hear so much said about the system of such or such a school or teacher—whether it be Abbott, Hall, Willard, Grant, Bailey, Alcott, or even Fellenberg—we are inclined to attribute at least one half of that which is usually placed to the credit of the system pursued, to the credit of the individual, and to him only.

While, however, we are much pleased with the result of the schools above mentioned, we should be still more highly gratified to know—what we cannot learn from the catalogues—that human anatomy and physiology receive a due share of attention.

The Illuminator.—This is the title of a paper published in Boston, both weekly and semi-monthly. It is a work which might do great good, if it would take the ground suggested by Mr. Winslow, to which we have adverted in another part of this number. Such papers as the Juvenile Reformer of Portland, and the Illuminator of Boston, are by no means worthy of that condemnation which they sometimes receive, simply because they expose the vices of men,—for how is it possible to reclaim from vice through the press, *without* exposure?—but because the *spirit* or *manner* is wrong. Error on either of these points is reprehensible in those who set up for reformers. If they are ignorant of the philosophy —rather the physiology—of man, and do not labor to scatter light in the paths in which they require people to walk, or if they manifest a spirit wholly unlike the spirit of Christ, they will not—they *cannot*—expect to be eminently useful.

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The Young Mother.

IN PRESS,

THE YOUNG MOTHER: by Dr. ALCOTT, editor of the "Moral Reformer," and author of the "Young Man's Guide." Dr. Alcott's name, and the department of writing in which he is engaged, will give a pretty correct idea of what this work will be. We doubt not it will be considered one which should be possessed by every Young Lady, and especially every Young Mother in the country.

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Vol. II.] MARCH. [No. III.

THE MORAL REFORMER,

AND

Teacher on the Human Constitution.

WM. A. ALCOTT, Editor.
Author of the "Young Man's Guide."

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The Moral Reformer.

A thorough conviction of the importance and necessity of such a work induces the Publishers of the MORAL REFORMER to use their best efforts to promote its circulation. They do this with more cheerfulness, from the confidence they repose in the gentleman who conducts it.

One American work, devoted to subjects of which this periodical treats, is believed to be indispensable. It is desirable, however, that it should be in a cheap form, that it may reach all classes of this wide-spread republic between the ages of fifteen and forty-five; especially young persons, and the younger heads of families.

One year's trial has confirmed us in the opinion that the editor and ourselves have formed a just opinion in regard to the wants of an inquiring, but, on these subjects, an uniformed public. The price is put so low, however, that it will require a larger subscription to sustain it in the manner in which we wish to have it conducted.

We will only add, that no pains will be spared to render the Moral Reformer acceptable to the public; and we solicit, on behalf of the editor, such aid, cooperation, and contributions, as may render his efforts most useful to the cause of humanity—and on our own part such encouragement from those who love domestic, social, and civil happiness, and morality and religion, as will enable us to extend far and wide this little journal.

The work will be issued on the first of every month, in numbers of 32 pages each.

Price, One Dollar a year, in advance.

All business communications are to be addressed, (post paid, in every instance,) to the "Publishers of the Moral Reformer," and all other communications, papers or Books, to the "Moral Reformer."

LIGHT & STEARNS, Publishers.

Boston, Jan. 1, 1836

The Young Mother.

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Publishers' Notice.

With this Number of the Reformer, we send the Bills for this year, presuming that all to whom the work is now sent wish to continue their subscriptions. If any have written us to the contrary, from whom (through miscarriage) we have not heard, they will please return this and the two previous Numbers for this year, immediately, with their names and residences on the margin of the cover. We shall expect all who wish to be considered subscribers, after receiving this Number, to send the amount of subscription as early as possible. The low price of the work will not permit us to extend credit after the issuing of the 3d Number for the year, in any instance. We should be glad to accommodate those with whom it is not convenient to forward the amount in advance; but the work *cannot live* unless we adhere strictly to the rule we have laid down. No pains or expense will be spared on our part, to render the Reformer more and more valuable.

Very respectfully,

LIGHT & STEARNS.

MORAL REFORMER,

AND

Teacher on the Human Constitution.

MARCH, 1836.

HOW MEN BECOME INSANE.

It has sometimes been said, and with much of truth, that men do not often become drunkards in a moment. Neither do they usually proceed, at once, from perfect soundness of the mental powers, to madness, or mania. As there are various degrees and kinds of intemperance, so there are of mania. The habits of some individuals are perfectly correct in regard to everything but intemperance. In others, profanity is connected with it. In others still, many more vices. The same is true of mania. Multitudes are sound in mind, except on one subject; others are insane on two or three or more, and others on all.

There are probably very great numbers, at least in our own community, who are insane on a single subject, especially one with which the imagination has more to do than the judgment. We are much mistaken if more than one individual of the present day who passes for *sane*, has not gone beyond the bounds assigned to well-balanced minds, on some favorite topic, and entered the erratic fields of insanity. We speak not here of an Irving or a Wolfe;—of the wanderings of such men's minds few will entertain doubts; but we refer to men who are only regarded as zealous or enthusiastic—and to some who are scarcely regarded as more than *devoted.*

When we consider what a variety of passions and conditions predispose to this disease, it is hardly possible to say who has or who has not yet wandered: and a smatterer on the subject of mental disease, who was himself a *little* insane, might be ready to consign to the strait jacket nearly the whole modern civilized world.

Dr. Rush says that not only love, fear, joy, grief, distress, terror, offended delicacy, defamation, calumny, ridicule, home-sickness, loss of liberty, of property or beauty, gaming, inordinate love of praise, celibacy, and domestic tyranny, predispose to this disease, but even *riches*. "The rich," he says, "are more predisposed to madness than the poor, from their exposing a larger surface of sensibility to all its remote and exciting causes. Even where mental sensibility is the same in both these classes of people, the disease is prevented in the latter, by the constant pressure of bodily suffering, from labor, cold and hunger. Their present evils defend their minds from those which are either past or anticipated; and these are the principal causes of madness. When it occurs in poor people, it is generally the effect of corporal causes."

Celibacy, Dr. Rush thinks, predisposes to madness, because the absence of real and present care which it affords, gives the mind leisure to look back upon the past, and to anticipate imaginary evils; and because there is "a want of relief in conjugal sympathy from those inevitable distresses and vexations of life, for which ordinary friendship is but a cold and feeble substitute." "Celibacy," he continues, "has been said to be a pleasant breakfast, a tolerable dinner, but a very bad supper. The last comparison will appear to be an appropriate one, when we consider further, that the supper is not only of a bad quality, but eaten *alone*.—No wonder it sometimes becomes a predisposing cause of madness."

Dr. R. does not hesitate to lay it down, therefore, as a general rule, that "single persons are more predisposed to madness than married people." And he fortifies his opinion by some startling facts which had fallen under his own observation. Had he lived to see the last report of the superintendent of the Lunatic Hospital at Worcester,

in this state, he would have found in it a strong confirmation of his views.

In christian countries, atheism and infidelity predispose to this disease. This view of Dr. Rush, in regard to infidelity, is strengthened by facts which are within the range of every day's observation.

The sudden acquisition of a fortune sometimes has a similar effect. Mania is observed to be most prevalent at those times when great speculation prevails. "The madhouses in England were crowded with patients, both before and after the bursting of the South Sea bubble, in the year 1720. In the year 1804, a year of great speculation, sixteen persons in New York perished from suicide, produced, as was supposed, by speculation." *

"Even the profit and losses of regular trade and agricultural labor, sometimes pervert the understanding. A respectable merchant died of mania in Philadelphia, in 1794, induced by a successful East India voyage. A farmer near Albany, in 1793, having refused to take 20 shillings a bushel for a large quantity of wheat, became insane from a sudden reduction of its price. Suicide was induced in York county, Penn., in 1812, by a similar disappointment about some clover seed." We have already mentioned the sudden loss of property as a cause of disease.

A German writer says that nervous diseases generally—madness, of course, among the rest—increase in the cities of Germany, in proportion to the fondness of the people for seeing tragedies: and some have ascribed the disease, in England, in part, to this cause.

Dr. Rush thinks that certain forms of government predispose to mania; and as an example, mentions the fact that in China and some other despotic countries, mania is hardly known. Dr. Scott, who accompanied Lord Ma-

* Here, however, another consideration must be taken into the account. In these seasons of speculation, men live higher than at other times; that is, they abuse their stomachs, and consequently their whole systems, more. This evil alone is enough to produce, not dyspepsia merely, but all the horrors of insanity.

cartney to China, says he heard of but one instance of mania in that country, and that was produced by great and sudden losses from speculation. In Russia, madness is very uncommon. In Spain, the number of maniacs in a given population, in proportion to that of Great Britain, has been estimated at only one to six or seven.

Notwithstanding this ingenious reasoning of Dr. R., we are inclined to think that the despotism of these countries has but little to do with disease *directly*, but only *indirectly*. In proportion as it keeps down all the passions of men, and extinguishes the domestic affections, it may have such an effect. Accordingly, we are told by travellers that in China, Turkey and Russia, the passions are not often excited. Carr says that it is a very rare thing to see a Russian peasant *angry:* that he even "persuades and reasons with his horse, when he wishes to quicken his gait." On the contrary, the indirect consequences of civil liberty, by giving full play to all the passions—and especially of revolutions—are to promote insanity. M. Volney states that about the year 1795, there were three times as many cases of madness in Paris, as there were before the commencement of the French revolution; and it is well known that one species of hypochondria, (which is sometimes next door neighbor to mania,) prevailed in a more remarkable degree in the United States, about the close of the revolution, than before or since.

All these causes, and many more, predispose to madness. But it is time to explain what we mean by *predisposition*. We mean, then, a state of body or mind, or both, which favors the coming on of madness; though it does not necessarily produce it, without something else—some exciting cause—to aid it. Thus gunpowder is, in a certain sense, predisposed to explode; but every one knows that unless it is ignited, a magazine of gunpowder would not explode for ages. In like manner, thousands who are predisposed to insanity, from one or more of the causes which have been mentioned, may not and do not become actually diseased, while they live. They are only "loaded and primed," as a marksman would say

and ready to be "touched off," when the igniting spark is applied. What some of the igniting or exciting causes are, we shall see presently.

We ought to have mentioned, before now, that there are some persons possessed of such a temperament, as it is called, that none of the causes which produce mania in others, have this effect upon them. They indeed predispose to disease, but not of the same kind. There is supposed to be a peculiar structure of the nerves and brain, and perhaps of the blood-vessels, in some persons, which is indispensable to mania. This is inferred, rather than proved, it is true; but the inference is a fair one. For we see many whole families afflicted with this disease; and we see that the posterity of maniacs are more liable to its attacks than others. The same is true of many other diseases. Consumption, scrofula, gout and rheumatism, appear to go by families, in the same manner, and to descend from father to son. But the persons to whom consumption and scrofula are thus *natural*, have a particular temperament of body; nay, even a peculiar complexion and external appearance. Why, then, is it not fair to conclude that gout, rheumatism and mania are connected, too, with a peculiar structure, external or internal, or both? Whether fair or unfair, such a conclusion is usually made, and generally admitted.

Now we say again, more distinctly than before, it does not follow that persons whose structure, passions, habits, or employments predispose them to mania, must necessarily become maniacs. Mere structure alone will not produce disease of any kind. Hundreds have had the peculiar structure which favors consumption or scrofula, and have descended from consumptive or scrofulous ancestors, and yet have escaped those diseases. Neither does it follow that no person who *has not* that certain sort of physical structure, can ever be attacked with consumption, mania or scrofula; for numerous predisposing causes, along with exciting causes, may induce either, though not so readily as some other diseases.

Dr. Rush himself inherited a consumptive body; but by avoiding the causes which predispose to and excite

the disease, he escaped it, lived to the age of 68, and then died of a fever. On the other hand, a friend and acquaintance of our own, whose constitution was anything rather than a consumptive one, by becoming the slave of bad habits of various kinds, and intemperance among the rest, died of a confirmed consumption before he reached the age of 30 years.

But our great object in this article is, to inform our readers where the numerous avenues to mania are, with the hope that they may be enabled to avoid them. We have hitherto spoken of causes which *predispose* to this disease; it remains for us to speak of the causes which *excite*, or give efficacy to such a predisposition.

1. Some of the causes which have been enumerated as *predisposing* to mania will, if they act strongly, *excite* it, also. Such are fear, joy, grief, terror, and sudden losses in trade, business, gaming, &c.

2. That excessive indulgence of the appetites, so common in this land of abundance, will often excite mania in those who are predisposed to it. Perhaps no one of this class of exciting causes is more fruitful of disease, than the excessive use of stimulating liquors.

3. Another exciting cause of mania is unusual or violent labor or exercise, especially if conjoined with either very hot or very cold weather, and prosecuted by aid of too much stimulus, whether from food or drink.

4. Intense study, especially when the objects of knowledge are partly or wholly imaginary, very frequently produces madness. The opinion so common in society, that persons sometimes read or study themselves crazy, as it is called, or *mad*, is not wholly without foundation. This, Agrippa supposed Paul had done. This, too, many have actually done, by devoting an unusual and unreasonable proportion of their time to researches into the meaning of the prophecies. The strongest, and (originally) best balanced minds the world has seen, are occasionally hallucinated, if not rendered insane, in this way. Some go so far as to believe they can explain *all* prophecies. Others imagine they obtain the "gift of tongues;" others, of

"healing" miraculously; others, of seeing departed spirits, or perhaps visiting or conversing with them.

We were well acquainted with one gentleman, originally of clear head and sound understanding, who devoted many years to the study of the prophecies of Daniel. It was while Napoleon was at the height of his brilliant career. This gentleman came to so firm a conclusion that Napoleon was the "Ancient of Days," mentioned by Daniel, and that he would put down all kings—at least *ten*—and establish his own kingdom forever, that he consented expressly to be called an idiot, if this great result was not accomplished before he was 70 years of age. The gentleman lived to see 70 years; but Bonaparte, in the mean time, instead of treading on the necks of ten kings, had gone to tread the rocks of St. Helena.

5. Frequent and rapid transitions of mind from one subject to another, are, according to Dr. Rush, exciting causes of insanity. "Booksellers," he adds, "have sometimes been deranged from this cause." But there are many other classes of men besides booksellers, whose minds are liable to be thrown off their balance in this way, notwithstanding the general belief among business men, that they cannot have too many "irons in the fire" at once. For ourselves, we must be permitted to say, that we never felt our own mind so near the confines of insanity, as when it was distracted with a multiplicity of different subjects, all demanding immediate attention; and especially after attempts had been made to go rapidly from one thing to another.

6. Anger often excites mania. This is especially true of those whose attacks are periodical. Many a person of this description has been thrown suddenly into insanity by an ungovernable fit of passion. Charles VI, of France, was deranged from a paroxysm of anger.

7. An excessive love of approbation may derange the mind. Dr. Rush says that a clergyman of Maryland became insane, in consequence of having permitted some typographical errors to escape, in a sermon which he published upon the death of Gen. Washington.

But we have extended this article to a very great length, and must conclude by reminding our readers of the vast importance of temperance in body, mind, and, if we may so express ourselves, in *soul*. We are not only fearfully and wonderfully made, but fearfully and wonderfully kept in health. Just in proportion as we depart from the intentions of nature respecting us, and "sin against our own body," as well as mind, in whatsoever form or degree, just in the same proportion do we expose ourselves to disease of some form or other.

We are not ignorant that Solomon spake the truth when he affirmed that "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil;" for we have before referred to him as authority on this subject. People sometimes fancy they may do, without jeopardy, many things which are generally said to be injurious, on the ground that they *have* done them—perhaps repeatedly—without any obvious or apparent evil consequences. But let such persons beware. Let them know that for every sin against themselves, as well as against others, no matter how trifling it may appear, especially in the moment of temptation, they must as surely incur a fearful penalty, as God and his throne and truth are sure. Let them know that he that transgresses the laws of mind or matter, sinneth, too, against his own soul, and against the spiritual world in general; and so far as his error can go, destroys the order and interrupts the harmony of the universe.

"SMALL EATERS."

"WHAT a small eater I am!" said Mrs. Briggs, one day, as she closed the process of mincing a small piece of plum pudding.——No, no; I mistake;—she did not SAY it, in so many words, but her countenance said it; and on complimenting her, at her room, in regard to eating so

little, she always accepts the compliment, and confirms the opinion.—Her daughter too, a blooming young lady of about sixteen, is one of these "small eaters;" nay, the mother herself acknowledges, or rather proclaims it, at every convenient opportunity, that Louisa eats less than she does herself.

When I first heard these pretensions to small eating, I partly believed them. Being little acquainted with public boarding houses and fashionable boarders, I never even dreamed that these nice, small-mouthed people ate at their rooms. What I ate was simply my three regular meals a day at the table, and I supposed it was so with everybody else. I wondered that I ate so much more than other people; and yet I thought I did not eat too much.

It was not long, however, before I found out that the boarders, except myself and one or two other new comers, were in the habit of eating a fourth meal, which was called supper. What I had been accustomed to regard as supper, was "tea;" and supper came at nine o'clock in the evening.

But this fourth meal or supper was a private rather than a public affair. The food, duly prepared, was placed in the closet, and every one helped himself. It was not a set meal. Some ate at nine precisely; others were a quarter or half an hour, or even an hour, later. Sometimes there were two or three at work at a time; sometimes only one.—Among the rest, Mrs. Briggs and Louisa were always conspicuous, and were notorious for filling their maws with turkey or pig or ham. I found that they swallowed—not masticated—as much food at this meal as would nearly make up for what was wanting in their regular meals.

Nor was this all. I soon found, as accident would have it, that they kept their stock of good wine, and beer, and cakes, and confectionary, at their rooms; and ever and anon partook of them with high glee. At least they disappeared. Whether they actually devoured them, or got rid of them in some other manner, was not always susceptible of easy proof; but those who were truly born "yankees," could guess.

In short, the whole matter was at length cleared up, and these small eaters were found to be among the greatest gormandizers among us, only they were rather sly about it. It is true, they did not always take as much as they would have been glad to, for their abominable practice of eating cakes, and pies, and confectionary, between their regular meals, and sipping at the demijohn, and taking a hearty lunch just at going to bed, very much impaired their appetite, and rendered them victims of disease; or at least gave them a pale or dyspeptic appearance.

Females, however, are not alone in this matter. I have seen males destroying their very health in the same way. Indeed it is very common in fashionable life. An impression seems to be abroad, that it is vulgar to have a passage from the mouth to the stomach larger than a pigeon's quill. And so, to avoid the appearance of being gross or vulgar, they destroy their health, besides propagating or endeavoring to propagate, day after day, an utter falsehood.

Three meals a day are quite enough for adults in all ordinary cases; but whether the number be one, two, three, or five—for it makes less difference, perhaps, than many suppose, provided we are early trained accordingly —let them be adhered to; and let there be no eating between meals. We may drink between our meals if thirsty; but anything else except plain water, ought, as a general rule, to be dispensed with.

The practice, among students connected with our seminaries, of having something at their rooms for refreshment now and then, has proved the source of not a little dyspepsia. It is a stumbling-stone over which many have stumbled into premature graves.

Many persons always carry aromatics of various kinds about them, with a view to eat them when they feel the want of something, as in church, or at the lecture room. And I have known sensible men and women who kept up a degree of indigestion for years in this manner; and this too, although told often of their fault.

Those who understand this subject are exceedingly culpable if they expose themselves to temptation, by keep-

ing anything within their reach. I am not sure that I could follow out in my own practice the principles which I am here inculcating, were it not that I avoid temptation.—Let the young of both sexes beware of this wretched, nay more, this dangerous practice ; for it may lead down to the chambers of death.

QUACKERY—No. III.

THE MOTHER'S RELIEF.

We found some months since, in a New York paper, a pompous article in regard to a certain nostrum, or quack medicine, headed, in a very conspicuous manner, "Great Discovery—the Mother's Relief." Curiosity led us to cast our eye over it, and we read the following among other paragraphs :

"In presenting this inestimable and ever sure Relief to the public, the proprietors feel themselves bound by every tie of feeling, both Civil, Moral, and Religious, not to impose upon the goodness of the community, by offering a medicine that will not answer its recommendations."

"This medicine is the only one that has ever come before the public for the Relief of Mothers. It is designed for them, and for them only."

"As we know our course to be a good one, and the medicine always to be depended on, we shall persevere in doing all the good we can, by offering this medicine for general use."

"It is what the profession have, in all ages of the world, been searching after, but it has ever been hid in mystery, until the present time, when we, after close investigation, laborious and studious search, found out (as by a miracle) a medicine that will prove one of the greatest blessings ever conferred upon the female sex by the medical profession—it is the Mother's Relief."

"There is nothing in it that is injurious to the most delicate constitution—it is to them it is particularly recommended. The time has at length arrived when an individual can look forward to the hour of parturition without feeling as if it were going to be the last."

"Those that have lost their natural form by Rheumatism or other inflammatory diseases, by taking one bottle of this medicine, have passed through the hours of parturition without danger or difficulty, to the admiration of their physicians and friends."

Now, reader, if this is not supremely ridiculous, we wish to know what is. Here is a medicine offered, professedly containing nothing "that is injurious to the most delicate constitution," and yet of such power that it can even change the human form; or at least do what amounts to the same thing. It was discovered, moreover, AS BY A MIRACLE!

But enough. This is only one of the ridiculous efforts to impose upon mankind by nostrums, which are every day occurring. And yet in spite of the fact that they carry the mark of the beast on their front—we mean in the very language of those who proclaim their virtues—mankind will continue to buy them, we know not how long. When will the complaint of an inspired writer—speaking in the name of the Lord—cease to be of universal application; "MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE!"

How impudent—how shameless is quackery! *The Mother's Relief!* discovered almost by miracle; sold from pure philanthropy—only $2.50 a bottle!—powerful enough to change the whole course of nature in the human system, and even to alter almost instantly the human form! Surely this is quackery, with a vengeance!

The Mother's Relief! Yes, a relief to her, no doubt, if death is a relief. For though we have no certain evidence before us that the nostrum in question ever distroyed, outright, either parent or child, yet we know full

well the general tendency of medicine when it is not either given by a scientific physician; or at least, upon scientific principles.

There is one point of view in which this species of quackery is worse, in its results, than even common murder—in that it prolongs, and, in the aggregate, greatly increases the pangs of dissolution. To kill at once, instead of being ten, twenty, thirty years about it, were comparative mercy.

A lively French writer, in speaking of the wonderful machinery of the living human system, wonders whether a person would dare to stir from his present position for fear of breaking or deranging something, could he see—as if the whole mass of the human frame were transparent—all this nice delicate machinery in full operation.—We have sometimes wished it were possible thus to look through the living system—not to gratify curiosity merely, or to make us unreasonably timid—but to see what a commotion, what a war, even, among the vital powers, is produced by all sorts of medicinal substances, including those used by many every day of their lives, and supposed to be harmless.

An army of fifty thousand men, consisting of various brigades, subdivided into numerous regiments, and these into battalions or companies, who should unawares receive into their camp, as if let down by magic, a considerable enemy, and who should undertake to expel him, in a moment, without an efficient or vigorous commander, would indeed present a scene of confusion, but would not, for one moment, bear a comparison with the confusion produced in the vital functions of man, whenever these enemies of life, under whatever form, are introduced. It is true, that the system becomes, after some time, accustomed in no small degree to the irruptions of the foe, but instead of thus gaining security, this only enables him the more effectually, in his own time, to complete the work of destruction.

MITHRIDATION.

Startle not, reader, at the introduction of this new term; for we will explain it. You are doubtless aware of what history states in regard to Mithridates, the king of Pontus;—that, living as he did, in an age when the "poisoning" of great men was very much in fashion, by beginning with taking small doses of poisonous substances in early life, he so accustomed himself at length to its presence in his system, that an ordinary dose of poisonous medicine would not destroy him.

Now we are apt to regard this story of mithridation, if not as fictitious, at least as very strange. But whether really true or not,—and we have very little doubt of its truth, ourselves,—it is nothing more than is constantly done in modern times; ignorantly, it is true, but not, therefore, the less effectually. We begin a course of poison-taking in early life, which no doubt prepares us, as we grow older, to receive still larger doses with apparent impunity. Tea, coffee, cider, beer, ale, wine, spirits, vinegar, mustard, and all the other condiments, and many more substances which we take, mithridate us as surely as we take them.

But if we *are* thus mithridated, is it not an advantage? And were not these very substances thrown in our way by the Creator, to harden us against the more deadly influences of later life?

This does not follow; but the contrary is more true. Mithridates, even, with a constitution almost like iron, though he died a natural death, scarcely reached his seventieth year. The security which he gained was at the expense of his vital powers. These must have been weakened, inevitably, in the frequent struggles to throw off, as nature prompts them to do, the invading enemy. Though Mithridates lasted to seventy years, yet with his native vigor and hardihood of constitution, increased by his education and constant exposure to the air, he ought to have lasted a hundred years at least, instead of falling thirty years short of that period.

The same or similar remarks might be applied to those who every day, in civic life, consume substances which are slowly but surely poisoning them. They may not believe it; probably they will not. But should their eyes ever be opened to a proper view of this subject, and to the immense mischief which has been done in all former generations, by this wretched mithridation—nay, should they ever see a tenth of the evils, physical, intellectual, and moral, which they have brought upon themselves, their children, and their children's children, down to the remotest generations, will they not be likely to exclaim, in the bitterness of their souls, "How have I hated instruction, and despised reproof!"

TO CECILIA.

[In the absence of any farther communications from our correspondent, L. S., and especially as Cecilia has made a direct attack upon our profession, we have concluded, without ceremony,—though we hope not ungallantly,—to enter the lists single-handed against her. Should she prove more than a match for us, of which we confess there is at present not a little danger, we shall then look for our correspondent's aid. Surely he will not be so ungenerous as to see us completely cut to pieces, without endeavoring to come to our assistance. But to proceed to our task.]

You ask, friend Cecilia, if it is not "as bad, to say the least, to do ordinary editorial business, write letters, put things to rights, and converse on ordinary topics on the Sabbath, as it is to write an occasional letter to a friend, or take a healthy walk or ride." Nor is this all. You say you are acquainted with an editor who does all this, and, as you seem to believe, much more; and you beg us not to exhaust all the vials of our wrath on humble individuals like yourself, while we pass by those whose rank and influence enables them to do as much mischief as a

thousand like yourself and Theodore. And to crown the whole, you more than intimate that, by the course we are taking, we "strain at a gnat and swallow a camel."

Now if there be a single member of our profession—of the "editorial corps," as you term it—who is guilty of the charges which you bring, we will not for one moment undertake his defence. We would not hesitate even to assist you in immediately dragging him forth to stern justice, whatever might be the consequences. But among the scores of editors and other literary men with whom we have the pleasure of being acquainted, we do not know of one who answers at all to your description.

You complain of the "conversation" of the person you mention. Now is it not possible, that in trying to avoid that monkish gravity and sadness which have so often been regarded as indispensable to Sabbath-keeping, your "Editor" runs into an excess which you call levity, but which, in such circumstances, is almost pardonable? If, however, his conversation has really become—whatever the means may have been—exactly like that of other days, he is certainly culpable.

You say he does not give a word of instruction, either to the children or domestics of the family in which he is a boarder, once a year; that he reads the Bible, if he reads it at all, in a cold and uninteresting manner, and without accompanying remarks; and that his prayers appear to be a mere formality. These are very serious charges; and if they can be substantiated, certainly detract greatly from his respectability of character.

You say, moreover, that he lies in bed on the Sabbath, according to his own confession; and you very justly ask, what right a person has "to work so hard on week days, that he cannot go through the ordinary duties of the Sabbath, without lying in bed several hours." Lying in bed on the Sabbath, by those who are in health—though by no means unusual—is wholly inexcusable.

As to your insinuations and "guesses," it seems to us they are a little misplaced. Does it follow that because an individual, who is a boarder, spends his time, on the Sabbath, in his study, he is necessarily employed in

writing letters, putting things to rights, and doing ordinary business? You do not tell us whether he has any other room to occupy, except his study. If not, where would you have him spend his time on the Sabbath? Ought he to go into the streets? Besides, he cannot very well both lie in bed and do ordinary editorial business at the same time.

But we will neither "aught extenuate, nor aught set down in malice." Neither will we deny that it were desirable to reform first our own profession. But we do deny that the example of which you speak, or rather of which you "guess"—for there appears to be no proof—is worse than travelling about on Sunday;—so long, at least, as it has no known existence, except in your own imagination.

Let us not be misunderstood. We do not deny that Sabbath-breaking in "high places," if it really exists, is a thousand times worse than mere visiting for pleasure. By no means. Only give us facts instead of suspicions and conjectures, and we will not be backward to proclaim them to the world, whether men will hear or whether they will forbear.

CHARACTER OF INSTRUCTORS.

In selecting instructors, moral character ought to be a prominent object. We know, indeed, that it is nominally so, at the present time. We are willing to concede, even, that the moral character of our teachers, generally, taken in the popular sense of the term morality, is better than their intellectual. There are few who cannot obtain from the minister of the parish where they reside, or from the selectmen of the town in which they were brought up, certificates of unexceptionable external conduct.

This is well, as far as it goes. We can never be too thankful that the ranks of this profession retain so few of

the profane, the intemperate, the debauched, and the Sabbath-breaking. But this is not enough. We want something more than this in an instructor of youth. There are a thousand little things which go to form the best models of human character, besides abstaining from the more open, out-breaking sins. The morality of a teacher should be *positive*, as well as *negative*. He must set a constant *example* of purity, in all his *ways*, *words*, *looks*, and *conduct*. He must watch over—with more than ordinary parental vigilance—the first buddings of evil, in the tender shoots committed to his keeping. Not for one hour, merely, and then neglect them the rest of the time, but constantly and unremittingly. It is not enough that he avoid, and teach others to avoid, the larger streams of human corruption, if he suffer them to drink, from day to day, and from hour to hour, at the sources of these streams.

We have known many teachers of common schools—we fear there are some such still—who were neither liars, nor swearers, nor Sabbath-breakers, nor debauched, nor intemperate—we mean in the common and most obvious acceptation of these terms,—nay more, they were persons who appeared to have some sense of their responsibility to God and to the world,—and yet we have read to little purpose the book of human nature, if these very individuals were not, by their neglect, unconsciously sowing the seeds of almost every vice. What number of such teachers can be found in a community, we do not undertake to say. For the honor of our common nature, for the sake of the best interests of the rising generation, for the sake of truth, knowledge and virtue, and for the sake of human happiness and civil liberty, we hope the proportion is small. So long, however, as there is but one of this description in a hundred, there is sufficient reason for lifting our voice on the subject, and pointing out, with moderation and mildness, the evil and its remedy.

Nor do we confine these remarks wholly to the teachers of week-day schools. True, we do not expect to find teachers in Sunday schools, whose morality is of so negative a kind as that of many teachers in common schools;

but alas! some are there who ought not to be. We find some who seem to think their whole duty done when, after arriving at a late hour, they have heard their pupils recite the words of their lessons, and distributed the library books.

Teachers of this description are little aware how much they are doing to break down that cause which they ought to promote, by their uninterested, half-dozing efforts. They are little aware how fast they are forming hypocrites. They seem wholly to forget that at every meeting with their classes—yes, at every recitation—they are a "savor of life unto life, or of death unto death," to every one of their pupils.

BONES OF THE HUMAN EAR.

[The following is the eleventh chapter of the work entitled "The House I live in." This work is intended as a child's book on anatomy, to be used in families and schools; the first edition of which being exhausted, a new and improved one is about to be published. The first or figurative part of each chapter is in larger type; the explanations and illustrations in that which is a size or two smaller. The same distinction is preserved as it is inserted below.]

In this chapter I am to tell you about two of the five *doors* of "the house I live in."

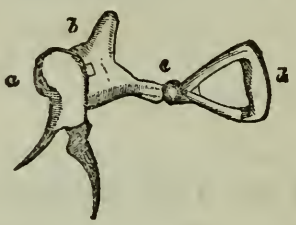
If I should say that you could scarcely pass beyond the threshold of either of these doors, before you would meet a *hammer*, an *anvil*, a *ring* and a *stirrup*, you might not think the entrance very inviting. You do not wish to be chained up, or hammered on an anvil, you would probably say.

But the hammer is not large enough to be a very formidable weapon. It is scarcely half as long as a pin. The anvil is also very small. And as for the ring, it is smaller than either. It is not bigger round than a grain of sand.

You will see how they all look, by examining the engraving below.

Just within the human ear,—say three-quarters of an inch from the outside,—is a film or membrane, drawn tightly across the passage, like a drum head. It is called the *tympanum*, which is the Latin word for *drum*.

Beyond the tympanum, but *close to it*, we find *four little bones*. Nobody exactly knows for what purpose the Creator intended them, though we know they are somehow or other concerned in *hearing*. Sounds reach the brain through the passage of the ear; and if there were no ear, we should hear no sound. He who made the ear for sound, doubtless made all parts of it. And there is good reason to believe that every part of it is useful.



The bone at *a*, is called the *malleus*, because it has been supposed to resemble a *mallet* or hammer; but it looks as much like a crooked club with a branch sticking out from it, as like either. It is close to the tympanum, and touches it.

The *incus* or anvil, (*b*) is the next. I think it looks as much like one of the smaller double teeth, as like an anvil.

Farther on is the little ring, (*c*). It is very small, and seems to connect the incus to the stirrup. Anatomists do not call it a *ring*, however. They call it by the hard name of *os orbiculare*. *Os* means bone, and *orbiculare*, means ring-shaped.

The *stapes*, or stirrup, (*d*) you cannot help knowing by its shape. It is the farthest within the head.

This little chain of bones is stretched along in the passage from the outside towards the inside of the head, beginning at the tympanum, and ending at a small opening a considerable distance within the head. They stand in the engraving nearly as they do in the right ear of a person, with the malleus outward, and the stapes inward towards the brain.

DIALOGUE ON FLESH-EATING.

The following is the substance of a conversation which took place, not long since, at a public house a few miles from Boston, between two strangers at their breakfast table.

G. Shall I give you a piece of the steak?

A. No, I thank you.

G. Will you have a piece of the fish, then?

A. No, sir.

G. (Rather surprised.) Will you take neither?

A. I never use animal food, sir.

G. You will take some butter, then.

A. No, sir.

G. Some cheese?

A. No, sir; I use neither butter nor cheese.

G. But in relation to animal food, is it not the opinion of medical men that, in this climate, a proportion of animal food is indispensable?

A. That was once the *prevailing* opinion among them, and it may be so still; nevertheless, there are many *dissenters.*

G. But do not the teeth and intestines indicate that we are formed to use a mixture of animal and vegetable food?

A. They do not. On the contrary, the teeth and intestines of man most nearly resemble those of animals which, in their native state, live wholly on fruits, seeds, &c.—I mean the monkey race.

G. Do you mean to give it as your opinion, then, that man is a frugivorous, or fruit-eating animal?

A. Most certainly I do.

G. But how happens it that physicians have so long taught a different doctrine?

A. I do not know. Perhaps they have been misled by theory. The common theory long has been that man is by nature partly carnivorous; perhaps because he is so by custom or second nature. But, as I have already told you, anatomy and physiology teach a different doctrine, and so do facts.

G. But you *must* be mistaken in regard to *facts.* Those who live entirely on vegetables, for a considerable period, are a feeble puny race.

A. This I know is commonly affirmed; but it is not so. I am well acquainted with individuals who have lived solely on vegetables and milk all their lives, and I know of no persons more vigorous in body or mind.

G. This does not prove anything. God has so constituted us, that life can be sustained, for a time, on almost anything, from the most highly nutritious animal food alone, to the coarsest vegetables alone—potatoes, fern roots, and even bark. In order to show that mental and bodily vigor can be sustained on vegetable food alone, we must find whole tribes of men living in this manner, without deteriorating, from generation to generation.

A. What you say, is true. Individual cases prove little if anything, because there are so many things concerned in producing health of body and mind, that it is difficult to say how much ought to be attributed to any one thing, even the food. So that it is highly desirable, at the least, to take the course you mention. Let us look then at men, in masses.

The native New Hollanders live chiefly on animal food; for even their fern root bread is chiefly pulverized flesh or fish. The Japanese, especially in the interior of Japan, live principally on rice and fruits. They not only use no flesh, and except about the coasts, no fish, or scarcely any, but they have an aversion even to milk. Yet the New Hollanders are among the most puny and meagre of the human race; while the Japanese have the most vigorous, healthy, well-formed bodies of any nation in Asia, and in regard to both physical and mental development, fall little short of the most enlightened and happy nations of Europe.

G. But have not the Japanese the best climate?

A. In regard to climate and all other circumstances, except civilization—for the Japanese are truly the most highly civilized—the New Hollanders appear to me to have the advantage.

G. But the Hindoos, who are vegetable eaters, are a feeble race.

A. You must consider their enervating climate, and above all, their dreadful licentiousness, from their very childhood. Can you find a nation of flesh eaters that *under such circumstances* are more vigorous?

But again, you must compare Hindoo with Hindoo? Do those Hindoos who, on account of their religion, or any other causes, use animal food from generation to generation, and yet indulge in similar enervating habits in other respects, possess any advantages over the vegetable eaters? Are the Chinese and Japanese on the coasts, who use fish to some extent, any more healthy or long-lived than those of the interior? Do not the negroes of Africa, who live chiefly on vegetables, possess far better bodies than the northern nations, that live almost wholly on flesh? The South Sea Islanders too, who are vegetable eaters, is it not expressly said that their strength and agility are so great that the stoutest and most expert English sailors have no chance with them at boxing? On the other hand, is it not fully proved that the Laplanders, Samoiedes, Ostiacks, Tungooses, Burats, Esquimaux and Kamtschadales—flesh eaters—"are the smallest, weakest and least brave people on the globe?"

G. I am not prepared to say that all this is not true.

A. To come then to Europe, ancient and modern. Did not the Greeks and Romans, in the periods of their greatest manliness and bravery, live almost entirely on plain vegetable preparations? Do not the Italians, the Germans—the mass of the common people I mean—the Irish, and many of the modern nations of Europe, even now, live chiefly, if not often entirely, on the produce of the earth? And will they not, in respect of bodily and mental vigor, compare favorably with their meat eating neighbors—the Irish, with the English, for example?

G. Your manner of reasoning on this subject is new to me, I confess. But it is strange that an infinitely wise Creator should permit his creatures, so universally, to feed more or less on flesh, if it were unnecessary to health?

A. But, pray, sir, have not intoxicating liquors, either fermented or unfermented, been used as generally as animal food? Yet you will not pretend that these are

necessary to health, when almost the whole medical world, as well as the obvious experience of mankind, tells us that *water is better!*

G. Oh no, by no means.

A. Let me tell you then, sir, by the way, that nearly every argument which can be used in favor of animal food, would be equally valid in favor of fermented liquors, and even of those which are distilled, if used in moderation.

G. You take strong ground; but I am not prepared to disprove your assertions. Are you sure, however, that some constitutions may not require animal food, though this may not be the case generally? For my own part, I feel a degree of faintness for some time afterward, if I abstain from animal food at a meal at which I have been accustomed to use it.

A. So it is with those who use other things which are too exciting. The beer, or tea, or coffee, or wine, or cider, or spirit drinker, and the snuff, or opium, or tobacco taker, if he does not have his accustomed dose or beverage at the accustomed hour, feels more or less faint or miserable. And one thing here is very remarkable, which is, that the sensation which you call faintness, when you have not had your accustomed meal of animal food, exactly resembles the sensation which the rum drinker feels, when he fails of his "eleven o'clock," or his "four o'clock," or the tea or coffee drinker when she misses her usual beverage. But the vegetable eater, if he misses bread or any other common article of food, or even a whole meal, for once, has none of those sensations. He may feel hunger, but no faintness nor gnawing. I leave you to make your own inference from this fact.

G. The inference is obvious; and if what you have just said is true—and I rather think it is—it affords the strongest reason I have ever yet heard against the use of animal food. Yet I cannot well believe that the great Creator, who made all the variety of substances now used in the world for food, intended men should live on mere bread and water, as you Grahamites suppose.

A. Neither can I; though, by the way, I am not a

Grahamite; having adopted these views and practised accordingly for many years before I heard of Mr. Graham. Still it is true that I do in the main believe in the same principles; and am of opinion that they cannot be successfully controverted.

But there is one thing to be remembered here, which is, that very few people know what Graham's principles are; though everybody presumes to sit in judgment on him. They do not hear him through. His arguments are rather long winded, and as the subject is vast—mere eating and drinking forming but a small part of it—most people are prejudiced against him, and their views of him are hence distorted. Indeed it is not too much to say, that not one person in a thousand who ventures to denounce his "system," as it is called, knows anything about it. Neither he nor I teach that man should confine himself to mere bread and water, nor ever did.

Water, indeed, is unquestionably the *best* drink for man, if not his only drink. But though bread from all sorts of grain, is a very important article of food, there are a thousand other good things, belonging to the vegetable kingdom. Man is a fruit eating, as well as vegetable eating animal, and may select from the wide range of thousands of substances, most of which, in a perfect state, are sufficiently wholesome.

STORY OF EUGENE.

"I SHALL never give up tea and coffee as long as I can get it," said Eugene Johnson, one day, as he was at the table, when about half the company had taken their tumblers of pure cool water, instead of their cups of herb tea, and the use of tea and coffee had become the subject matter of the conversation. "I am willing to lay aside every other drink," he added, "but tea and coffee I must have, especially coffee. I could not get along without it."

The facts in the case were these:—Eugene was a friend of the family where he was now taking tea, and

was under a marriage engagement to one of the young ladies in it, who, by the way, had become a convert to the cold water system. She never preached her doctrines to Eugene, but he seldom took tea with the family without saying something about it of his own accord; for her abstinence, and that of some other members of the family, was a reproach to him which he felt far more keenly and effectually than he would have done any sermonizing or lecturing on the subject.

Eugene was one of those whose constitutions are not very vigorous, and who have always depended on some form of excitement to keep up their strength. He had never, indeed, drank much spirits or fermented liquors, but he had relied on coffee or tea for precisely the same purpose that others do on rum, brandy, whiskey, wine, ale, beer, cider, &c.—that is, to raise their spirits, and make them feel better. Eugene, moreover, drank his tea rather strong, and without milk or sugar, to temper it.

If it happened at any time that he did not take his regular potation of herb tea—for this is the appropriate name—he felt faint and languid afterwards;—so does the drinker of alcoholic or fermented liquors, or the taker of opium, or the chewer or smoker of tobacco.* Take—if it could be done—the exciting, exhilarating, narcotic or intoxicating principle out of these things, as we have repeatedly said before, and though the taste should remain exactly the same, how long would people use them? Some might continue them from mere habit, a few years, but a century would not pass before the surplus wheat, barley, rye, corn, apples, &c. of our country would be converted to some other purpose than that of poisoning people; and the soil which is now employed in raising sugar cane, (simply to make rum,) opium, tobacco, hops, coffee and tea, would be devoted to the cultivation of something which adds to the real happiness of man.

But I have not finished my story about Eugene. Adelia, the young lady to whom he is engaged, came suddenly into the parlor one day, soon after the arrival of the mail, and exclaimed, "O, I have joyful news to tell you!"

* So it is, even, with those who feed on the carcasses of animals.

What is it? I asked. "O, glorious, glorious news! Eugene has abandoned tea and coffee."

I saw Eugene one day, a little while afterward. He had drank nothing but water for two or three months, although his occupation is peculiarly harassing and laborious. I inquired—Do you suffer any inconvenience from your change? "By no means," said he; "on the contrary, I feel much better than before."

Here, reader, you have one instance of the silent eloquence of good and consistent example. Would there were more Adelias in the land, for then we might hope for more Eugenes.

"How has the gold become dim, and the most fine gold changed!" said an inspired penman; and I was never more forcibly reminded of the truth of his saying, than when I last saw Eugene. He is employed, as I have already intimated, in an exhausting employment—one which draws powerfully upon his mental energy, and it seems all but impossible for him to get rid of his strong desire for something exciting. "My dear," said he to Adelia, after confining himself to cold water several months, "I feel the need of something warm these cold mornings, and I must have a little tea." It was in vain that she remonstrated; the tea-kettle was again put in requisition, and Eugene is again a slave.

Alas! could Eugene know—with hundreds of others—that so far is he from being made warmer by drinks above blood heat, that he is much the colder for them in a very short time after they are received into the stomach, and not only colder, but much more exposed to *take* cold, it seems to me he would pause in his career, and make one more virtuous resolution!

But "while there is life," it is said, "there is hope." Adelia still maintains her integrity. She touches not the stupifying cup. She drinks no beverage but the best—heaven's own pure nectar. And if Eugene is not like the beasts that perish, he will ultimately gain moral strength enough to leap from the arms of his destroyer, and return to reason, and common sense, and God his father; and to the bosom of the thrice happy Adelia.

OUR PROMISES.

One of our readers complains that we commence a subject, and after proceeding a little way, stop short, and promise something more; but break our promises!

We do not recollect but three or four instances of the kind to which our friend refers. On page 27 of Vol. I., we indirectly promised something more on feather beds; on page 63 we directly promised an article on early rising; on page 81 we proposed to treat separately of the substances in common use as drinks; and on page 384 we agreed to make extracts from the Boston Mechanic on ventilation. If there are any other promises or pledges in our work unredeemed, we are ignorant of it; though even four would be too many.

But we have not, in our own view, broken any of these. We did not propose to do everything in one year. If the Reformer succeeded—as it has done—we intended to make it a continued series; and what subjects were excluded in one volume we intended to take up in another.

Feather beds we purposely deferred till the opening of the coming summer. On early rising, we have given hints from time to time, ever since we proposed the topic; but are not yet quite prepared for a full article. As to a separate account of drinks, we have done what we conveniently could towards redeeming our pledge. Of about twenty usually called drinks, we have already treated, in a manner more or less extended, of eight. We think this is doing pretty well, for one year. Our promise to extract something from the Mechanic was but recently made, and will shortly be performed.

If, however, any individual still thinks that we are guilty of the charge, we have *one promise* more to make, which we will endeavor not to break. It is to do the best we can in future. We ought not, surely, to insist on moral reformation in others, while we ourselves are guilty of so flagrant a violation of the moral law as promise-breaking.

RECORD OF REFORM.

Oberlin Collegiate Institute.—We learn with great pleasure from the most recent catalogue of this western institution, that the Science of Human Life is not wholly neglected in it. James Dascomb, M. D., is professor of Chemistry, Botany and Physiology;—and not so in name merely, but in reality; for anatomy and physiology form a part of the prescribed course of study, as much as mathematics.

There is another interesting feature of this institution. "Board is furnished by the Institution of two kinds;—one table with vegetable food only, at 75 cents a week; the other with animal food once a day, at 87½ cents."

Reform is also attempted in another, but no less important respect. There is a Female Department in this Institution, under the care of a judicious lady. These females board at the public table, and perform the labor of the steward's department, together with the washing, ironing, and much of the sewing for the students. They attend recitations with the young gentlemen in all the departments—preparatory, collegiate and theological; though the rooms of the two sexes are of course separate, and no calls or visits in their respective apartments are permitted. In short, instead of a convent for either sex, the object seems to be to make this institution one great, and well-directed, and happy family.

Now the object which appears to be thus aimed at is exceedingly desirable. But in accomplishing so important a reform, much wisdom is demanded in those who have the care and management, or the plan will certainly be defeated. We are not sure, indeed, that the thing can be accomplished, except by continuing the two sexes together at the same school or schools from the earliest infancy.

Abolition of Lotteries.—The Legislature of Maryland have abolished lotteries in that state, and attempts are making to prevent the sale of tickets of lotteries drawn in states where they are yet permitted.

An association was formed some time ago, in Philadelphia, to suppress lotteries, and the subject is agitated almost throughout the state.

Gov. Marcy, in his recent message, reminds the Legislature of New York that "it is a duty imposed on them by the Constitution to suppress this traffic"—the sale of lottery tickets. In one instance he calls it—and justly—a species of gambling.

Other states are agitating the same subject. On this point, our "voice is still for war," till the enemy is wholly driven from the field.

Editorial Convention.—Arrangements are making in the State of New York, for holding a Convention of Editors at Utica. One measure to be presented to the Convention is said to be that of compelling the makers and venders of patent and quack medicines to pay full price for their advertisements. This will be a good measure, as far as it goes; but we should like it better if they would "go the whole," and agree to exclude such advertisements entirely.

Punishment by Death.—We acknowledge that there are strong arguments in favor of a gradual rather than a sudden change in this respect. Though we believe the taking away of life by violence—in war or in peace—to be, in most cases, unnecessary, unreasonable and unscriptural, yet we are not sure that the peace of society will permit the utter abolition of the cruel custom, till christianity, through the medium of correct early education, gets more foothold among us. That this will eventually eradicate it, we cannot doubt, for a moment.

State Lunatic Hospital.—We have received the Third Annual Report of this Institution; and it is a document of very great interest and importance. The Report of Dr. Woodward, the Superintendent, is alone a treasure. We beg every reader of this work to examine, if he can get them, the Doctor's Tables. He will find the proportion of cures of recent cases, uncommonly, and perhaps unexpectedly large; viz. 82½ per cent for the last year. The *supposed causes* of insanity will also strike him. Intemperance is the most fruitful cause, and masturbation one of the next. Domestic affections are also a large cause. Of 26 cases induced by masturbation, (19 males and 7 females,) 24 were under 35 years of age. Of these, (notwithstanding the large per centage of cases cured in the Institution generally,) only 2 were entirely restored; 9 more were more or less improved; 2 died of consumption; and 13, or one half, remain as they were. The reader will make his own comment.

Chauncy Society for Mutual Improvement.—Mr. Editor:—Permit me to say a few words about this interesting society, whose anniversary meeting I attended this year, and of whose history a member has favored me with an account.

The Society was formed in December, 1832, by a few of the pupils belonging to Mr. Thayer's school, at Chauncy Hall, at which time they framed their constitution, and adopted the name the Society now bears. The present number of members is about thirty, who are between the ages of fourteen and nineteen years. It is, indeed, a kind of juvenile lyceum; having their own mutual improvement in view in all their proceedings. The performances before the society, by two of the members, at the meeting I attended, were highly creditable to them and the society.

Such societies are not only productive of intellectual but moral benefit, by absorbing much of the interest, and employing much of the time, which would otherwise be devoted to unprofitable, if not improper pursuits. The good which would accrue, both to the pupils and their instructors, from the establishment of such societies in all schools where it is practicable, would, I think, make it well worth the experiment. L.

Imprisonment for Debt.—Great efforts are now making, in various parts of our country, to abolish this ancient, but, as we believe, unrighteous practice. Even in Scotland, no man can hereafter be imprisoned for a debt not exceeding 28*l.* 6*s.* 8*d.*, about 126 dollars.

Our Cause.—There are two kinds of proof that the cause of Moral Reform is progressing. One is afforded by the consideration that its enemies are everywhere resorting to contemptuous language, or to ridicule. Men usually assail with these weapons, for want of better—we mean, for want of argument. The other kind of proof that the cause progresses is found in the course taken by physicians. One of the first steps in the road we wish men to travel is, to abandon all drinks but water;—not so much because other drinks are bad, *positively*, as because WATER IS BETTER. In this course it belongs to physicians to take the lead; and they are, to a very considerable extent, doing so. We could mention, were it best, the names of several respectable medical men of this city, who have recently taken the cold water ground, and from principle. Such men are a host; for they will usually persevere, and their example will make valuable converts.

NOTICES OF PUBLICATIONS.

School History of the United States.—Messrs. Hall and Baker, of the Andover Teachers' Seminary, have rendered a valuable service to the community, by the preparation of a duodecimo volume of 290 pages, with the above title. It is an interesting book to *peruse* merely; but still better adapted to be studied. Its spirit and moral tendency are precisely such as should pervade every school book.

The Sick Man's Friend; by P. E. Sanborn, Physician: Taunton.—This purports to be a plain, practical, medical work, on vegetable or botanical principles. It appears to be the result of a desire to benefit the community, and we are glad to see it got up in so good a style. It is a work of about 250 pages.

We shall recur to the subjects which this book involves, in our series of articles on quackery, already commenced. For the present, we will only say that it is impossible for us to discover how the *mineral* poisons can be so very deleterious to the human system as Dr. Sanborn and his coadjutors suppose, and yet the *vegetable* poisons be comparatively harmless. Dr. S. himself appears to use about twenty articles from the vegetable kingdom, which are as poisonous as any of the minerals, so often employed by other physicians.

Seaman's Aid Society—Third Annual Report.—This Report, written by the Editor of the Ladies' Magazine—Mrs. Sarah J. Hale—its President, is a document of exceeding great interest. We have only room to commend it warmly.

An Address delivered before the Mercantile Library Association, in Boston: by Alfred Norton.—We had intended to make extracts from this address to show its character, but are obliged to defer it. It is appropriate and judicious;—worthy of the occasion, and of the author. The subject is education.

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THE MORAL REFORMER,

AND

Teacher on the Human Constitution.

WM. A. ALCOTT, EDITOR.

Author of the "Young Man's Guide," and the "Young Mother."

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MORAL REFORMER,

AND

Teacher on the Human Constitution.

APRIL, 1836.

BORROWING BOOKS.

"The wicked borroweth, and payeth not again," if not the exact language of the wise man Solomon, is at least a near approach to it; and Dr. Dwight, in his "Theology," gravely sets down the practice of borrowing and not returning promptly, as a breach of the eighth commandment.

"I wish you would get my volume of the Reformer bound for me," said a friend of ours, to whom we had sent the numbers of the first volume. "I wish to preserve it in the family." "I will do it, with pleasure," was my reply; "but it will be well for me to take it to the binder immediately;" giving him at the same time my reasons.

But lo! several of his numbers, on looking over the shelves, were missing. "What had become of them?" was the inquiry. "I lent some of them, a great while ago, to Mr. Robertson, and two of them to Mrs. Paine; but Mr. R., I am sure, brought his numbers home; and I thought Mrs. P. did hers."

On inquiring, however, and after a long search, it was found that even Mr. R. had not returned all of the numbers he had borrowed; and Mrs. P. had sent back none of hers—and had nothing been said, it is quite doubtful whether she ever would have done it. It may indeed be said, that if my friend was so indifferent about them as not

to know they were missing, the loss could not be very severe. True; and yet the borrowers were none the less guilty.

I lent Abbott's "Young Christian" from my library, not long since, to a friend, at the same time telling him that I seldom *lent* my books, simply because people seldom returned them seasonably, and some not at all.—I thought that with this hint, I should secure the punctual return of the book; but it was not so. It was retained a great while; and even, at last, it cost me almost its worth to get it.

I have a friend, who has hitherto claimed the right of taking a book from my library when he pleases, with the view, no doubt, of returning it shortly. Yet out of perhaps fifty thus borrowed I do not believe he ever returned three; nor even those without being several times dunned for them stoutly. They get among his own—his own turn is served—and he forgets the whole subject. He has not unfrequently retained books taken in this way for months, and sometimes for years. In order to get them again, I am obliged to go and take them.

The same individual once asked me to borrow a certain book on his behalf. As it was a choice and rare work, the owner felt some degree of reluctance to lend it. At last he said he would spare it, if I would pledge myself to see it returned; to which I consented;—and having placed his name in it, together with the words of the wise man, with which I commenced this article, he, with a smile, gave it to me.

On handing it to my friend, I stated, most distinctly, on what terms I had procured it; and that I did not know that I could have procured it, on any other; and he seemed satisfied with the arrangement.

Feeling responsible for the book, I kept my eye on it for many months. Nothing was said about returning it. When about a year had elapsed, if I remember rightly, I spoke about returning the book, and reminded him of the arrangement which was made when it was borrowed. He said that he had not yet done with it, and that I need not have any anxiety about it, as he would see it safely restored to the owner; and there the matter for the present ended. I was at the pains, however, to go to the owner,

and tell him what was done—who still insisted on my seeing it returned, *in due time*, as he could not under any circumstances consent to lose it.

Something like another year had elapsed, when, meeting one day with the owner of the book, he again inquired about it, and repeated his request with some urgency, that I would see it returned. Calling on my friend soon after, I mentioned the request, and asked him if he could not now spare the work, and allow me to return it. He said he had not yet used it for the purpose intended; and gently reproved me for reminding him of his negligence; saying that he did not wish to have books borrowed for him on such strange conditions. I repeated my assurance that they were the only conditions on which the work in question could have been obtained, and that they were conditions to which, at first, even he did not object.

Again, some time afterward, the owner of the book came into the town, and I again, in the most modest manner possible, spoke to my friend about returning it. He seemed quite irritable; and said some hard things to me. At last he said that if I would say no more about it, he would go to the owner, and make such an arrangement with him as should entirely free me from responsibility; to which, with some reluctance, I consented.

What was done, or whether he went to the owner at all, I cannot say; but as I never had occasion to doubt that he would keep his word, in such a case, and as I have heard no more about it for some time past, I *hope* he attended to the matter. He is a gentleman whose sense of right and wrong is exceedingly nice in almost every other point; but how his feelings can be so obtuse, in things of this sort, is more than I can possibly conceive. I should not be very greatly surprised, by the way, to learn that the promise which he made to me about seeing the owner of the book and getting me released, was wholly forgotten.

He always charges me—in relation to things of this kind—with being too mindful of little things—"the anise, mint and cummin." "A certain gentleman," he observed to me one day, "used to write in his books, below his

name, "FOR ME AND MY FRIENDS." Very well, I replied; my books are for me and my friends, and so are my chairs: and I should willingly lend some of each, in an emergency. But to lend either to those who never return, especially when libraries are so abundant, can hardly be required at my hands. My books are my instruments to work with, and are even more indispensable to me for daily use than my chairs. Besides, my friend cannot run to a collection of chairs and take out one, and for a small sum use it several days, and then return it, as is the case with books; therefore, I am under greater *obligation* to lend him my chairs, than my books. And if he loses one, or retains one too long, it does not spoil a whole set, as it does if he loses or retains a volume of a set of books.

There are thousands of people who mean to be perfectly honest,—nay, who would not, for the world, do a mean or a dishonorable action,—who yet thus claim the right of taking the tools with which their neighbor constantly works, and not only of carrying them away, but keeping them a most unreasonable time. Indeed they sometimes never return them; which is a greater fraud still.

But if the consequences ended even here, the evil would be far more tolerable than it now is. They do not, however. He who neglects in one point is not only, scripturally, guilty of all, but he is on the high road to error in all points. Such, in fact, is the natural tendency of things, that if life were long enough, and there were nothing to counteract this tendency, the person who defrauds another by using a borrowed book, in a way not contemplated by the owner, or retains it longer than was contemplated, would in the end, come to the commission of every species of wickedness which can be named, to which he should, by temptation, be exposed. Let it not be said, therefore, in view of this great truth in morals—as it often has been said—that such topics as I have now been presenting are small matters; for it is not so. Or if it is, there is another *truth* still *true*, however paradoxical it may seem; viz., that the *little* things of life are, after all, the *great* things.—Hence the principal reason why I introduce so many of them into the pages of the Moral Reformer.

SKETCH OF MR. BENJAMIN HOWLAND.

[The following letter, developing many important, as well as deeply interesting facts, was written by Mr. Howland, at the request of a friend; but was not designed, at the time, for publication.]

East Greenwich, 1 Month, 10, 1834.

Respected Friend:

I received thine of the 4th instant a few days past, in which thou desirest me to give some account of my manner of living, and of my health to the present time. I was born, as the record says, the 13th day of April, A. D. 1752. In early life I was frequently troubled with the diseases common to children; and as I advanced in years, I became subject to turns of the colic, and of the sick headache, which often rendered me unable to labor.

After I had arrived at the age of 25 years, I concluded that the complaints with which I was afflicted were caused by errors in my diet; and I therefore left off eating milk and hot bread, which, in a great measure, prevented my turns of the colic, but not the headache; and from that time until I arrived at the age of 40 years, generally speaking, my health was but poor. Still, apprehending that my frequent indisposition was occasioned by errors in my diet, and being in the habit of using much animal food at that time, I thought my difficulties might proceed from that, and concluded that I would not use any more—not even fowl—the advice of my attending physician and some of my friends to the contrary notwithstanding.

I then adopted the use of molasses and water, with brown bread or biscuit in it, for my dinner, and tea or coffee for my breakfast and supper; my coffee generally being made from parched barley; and I have continued to use this beverage to the present day, having perceived no ill consequences to proceed from it.

My health began to improve immediately, and continued to grow better for a number of years; and much of my youthfulness and activity returned. I became able to labor, travel, or exercise, as in early life; I could make

stone wall, mow grass, chop wood, &c., and I have continued to the present time to be blessed with a good use of my limbs to travel or labor.

My mind, although never equal to some men's, yet I may say without boasting, that I do not perceive it has diminished for 20 or 30 years past, as to doing business. My sight is as good as common; I see to read out of doors, or at a window, without glasses, although I have lost the sight of one eye.

I have no recollection of ever having tasted rum but once, and that was before I was twenty years old. I never drank brandy nor any other distilled spirits; and I think not to the amount of a bottle of wine or strong beer. In my younger years I sometimes drank some small quantity of cider; but for the greatest part of my life I have only drank a little when first made, at the press.

I carefully avoid eating all greasy substances that I can. I seldom take any butter. I eat vegetables of various kinds:—have no set quantity to eat;—generally eat what my appetite craves; which is not increased by missing a meal, as it was when I made use of animal food. I never was in the habit of using tobacco at any time of life. I sleep on feathers;—retire at nine in the evening, and rise about sunrise. I generally sleep well: and after a day of hard labor, rise the next morning quite refreshed.

I have two brothers younger than myself, who are not in my way of living, and do not enjoy so good health, nor are they able to labor as I do: although in my younger years one of them enjoyed much better health than I did.

I have for many years been in the habit of "leading" my field at mowing, and have continued to do so until the last summer; and then begun to do so, but at the request of my son and grandson, I left it. I generally cut from sixteen to twenty tons of fodder.

Supposing that I have answered the most of thy inquiries, I conclude with subscribing myself thy friend.

BENJ. HOWLAND.

To the truth of this statement Albert C. Greene, Esq., Attorney General of the state of R. I., and Christopher

Robinson, Esq., Attorney at Law, both attest. It also appears from more recent but equally credible accounts, that Mr. Howland continued able to "lead his field in mowing" in the summer of 1835, though at that time in his 84th year.

INJURIOUS RESTRAINTS.—No. II.

Mr. Editor:—Are you sure that your views, as presented in a former number, under the head, "Injurious Restraints," are well founded? If so, it *may* be proper that you should present them to the public; but if they are not *well* established, I hope you will at least so modify them, in another article, that no evil minded individual will make inferences therefrom, of an immoral tendency.

Yours, most sincerely, R. L.

Reply.—We did not insert the article to which our correspondent refers, without a full view, as we think, of all the circumstances; nor without being aware that our remarks were liable to be "wrested," by the vicious, like all other things, "to their own destruction." Still we deemed it important to insert it; and the note of our correspondent will afford us a text for more extended, and, as we trust, still more important remarks.

There is a very general impression abroad, that not only the contents of the *intestines* and of the *bladder* may so *accumulate* as to produce mischief, but that other fluids may do the same; even in a state of health. Hence we hear about *too much blood*, *too much gall*, *too much bile in the stomach*, *&c.* Hence, also, many persons have no idea of any other advantages to be derived from blood letting, than diminishing the whole quantity of blood contained in the system. So in taking an emetic, many have no idea of any other benefit from vomiting than the throwing up of the solid and fluid contents of the stomach, among which the bile is particularly referred to.

Now this is all a mistake. We do not, indeed, undertake to say that *no* benefit is ever done in case of disease, by *merely* unloading the blood vessels or the stomach; but it is not *generally* the case. In a large majority of instances—probably nine in ten—the mere emptying the stomach by throwing up bile, or of the vessels by bleeding, is a matter of little or no consequence. The bile is not present, indeed, until the emetic is taken, nor even till nausea and sickness begin to come on. There is no *pond* of it accumulated in the stomach, nor anywhere else. It is made—secreted, as anatomists say—during the sickness and vomiting. And the same remark will, as a general rule, apply to all other fluids in the system, except the single one referred to in our former number.

The truth is, that most if not all other fluids in the human body, except that which is secreted by the kidneys, are made from the finest and best parts of the blood; while *that* is made, or rather consists of the coarser or refuse part. The other fluids have—many of them—more or less of vitality in them; but *that* is, as it were, a dead mass; and ready to be rejected as fast as it accumulates in any considerable quantity; at least as often as nature indicates. For if never thwarted in her purposes, or "put off," she would seldom if ever err, in her directions in this matter.

If the contents of the bladder are not rejected in an appropriate manner, they produce mischief in two ways.

1. No longer useful in the system, they have the effect of a foreign or dead body. They stimulate unduly; and in the end produce heat and irritation. This irritation may result in an inflammation; but if it stops short of that, it will at least diminish the vitality or sensibility of the membranes with which it comes in contact, and thus favor disease. Hence, in part, the importance of the suggestions to parents and teachers in the former article.

2. If not rejected, the vessels called absorbents take up some of this fluid, and though acrid and heating, and unfit to go the round of the system again through ten thousand times ten thousand tender vessels, it is compelled to perform the journey. Not to be employed in

making flesh and bones, as the good parts of the blood, and indeed most other fluids may be, but to come back again through the kidneys to the spot from whence it started, without being in the least purified; but rather made worse. It may, it is true, in some cases escape—at least the thinner and less acrid parts—through the pores of the skin, and from the inner surface of the lungs, in the form of perspiration or vapor; but this, if it happens, is distorting nature, and doing great violence to the whole system.

But it is not so with any other fluids. In a state of even tolerable health, there is no other fluid in the human body that accumulates much, if at all, faster than it is wanted; and if it did, it would do very little harm for the absorbents to take it up, and carry it round again.

When we are eating, the saliva is secreted, made, and poured out, in just the right proportion for moistening the food; that is, if we chew it enough. If the food is dry, and requires a great deal of moistening, a great deal of saliva is furnished; if moist, less is required. I repeat it, —there is no pond of saliva ready against the arrival of meal time. This fluid is made—chiefly—on the spur of the occasion; and in consequence of the excitement of the food present in the mouth and throat.

When we have masticated well our food, when it has been reduced to chyme in the stomach, and when departing thence, it has gone into the duodenum to make chyle, the presence of the mass in the duodenum stimulates or excites the liver to action, and while digestion is going on, bile is formed and poured in among it. But in no other circumstances is bile present—usually—in the human body, unless it be a very *small* quantity of it, in a small sac, called the gall bladder.

We might go on to make similar statements respecting other fluids, but it is unnecessary. The general doctrine, that but one of our fluids, in a state of health, is ever allowed to accumulate, is sufficiently illustrated, and a solution furnished, as we trust, to the difficulties which met the mind of our correspondent.

One thing more may be mentioned; which is, that all the fluids formed or secreted in the human system, except that which is furnished by the kidneys, require the *presence* of something, either really or in imagination, to *excite* the organs or parts which furnish them; and without this excitement, they will not be furnished any farther than is just sufficient to keep the parts moist. Thus in order to have the salivary glands act, and produce saliva, there must be some tasteful substance in the mouth, or we must *imagine* there is.

The same is true of some of the other secreting organs. And as the consequence of this, it follows that if nothing be *present*, either mentally or really, nothing will be secreted; or only just enough at most, to keep the internal surfaces of the organs moist, and in a healthy condition.

Since, then, we have shown that none of the secreting organs of the human body, except the kidneys, permit any accumulation of their appropriate fluids, we trust no one will apprehend any *evil* from *any kind of restraint*, except in the case adverted to in our late number.

We might go on to prove that there is no danger, by adducing numerous cases; and we might not only prove that there is no positive danger, but that even health and longevity are unaffected by it. Some of the most healthy and long-lived individuals of the eighteenth century, might be named in support of our views. But we trust what has been already said will be satisfactory, except to those who are determined to be lecherous at all events, whether with or without apology.

MEDICAL REFORM.

[The following are extracts from a very interesting memoir of Dr. Jackson, a young physician of this city, of great promise, but who was cut off by disease at the early age of twenty-five. They are from letters which he wrote to his father, while in Europe. Young as he was, he writes like a veteran in medicine, and speaks the sentiments and wishes of more than one physician. If they should show, in strong terms, the importance of prevention, our object in their insertion will be accomplished.]

Must we ever blush to see the book of the naturalist—his orders and genera—with their *characteristics invariable*, while we can point to nothing equivalent? Our study is that of nature as well as theirs;—the same cause acting upon the same materials must ever produce the same effect with us, as with them. But they know *all their elements*. Do we? In their calculation no figure need be left out. Is it so with us? If honest, must we not acknowledge that even in the natural history of disease, there is much very *doubtful*, which is received as sure? And in therapeutics (the art of healing or curing) is it better yet, or worse?

Have we judged, have we deduced our results, especially in this last science, from *all*, or from a selection of facts? Do we *know*, for example, in how many cases such a treatment fails for the one time it succeeds? Do we know how large a proportion of cases would get well without any treatment, compared with those which recover under it?

Do not imagine, my dear father, that I am becoming a skeptic in medicine;—it is not quite so bad as that;—I shall ever believe *at least* that the rules of hygeia (health) must be and are useful, and that he only can well understand and value them, who has well studied pathology. Indeed, I may add that, to a certain extent, I have seen demonstrated the actual benefit of certain modes of treatment in acute diseases. But is this benefit immense?

When life is threatened, do we very often save it? When a disease is threatened by *nature* to be very long, do we often very materially diminish it? I doubt not that we do sometimes, and under certain circumstances. * *

Your life, which has been so long, has it not been so more through hygienic, or prophylactic (preventive) than through strictly therapeutic means? * * * *

Shame upon us that the antiquarian can spend years of toil and labor to decypher an Egyptian hieroglyphic; the naturalist, a life of hardships and privations to ascertain minute points of no practical interest, and that we should pass our lives *getting money*, when by study and devotion to what is intrinsically of equal interest, simply as an exercise of the human mind, we could reach such results, of essential importance to the happiness of millions. * *

I am brought to think that the medical man's life may be *most usefully* spent in the collection of facts which shall throw light upon the causes, internal and external, (I mean those which exist within and around the individual,) producing or leading to organic diseases, tubercles and the rest. How can this be done, and with what effects? Let me say a word upon each of these heads.

It can be done, well done, scientifically done, in one way only. Numerous histories of the lives of individuals, from the uterus to the grave, must be carefully collected. Their weight, and size, and parentage; their comparative growth and development; the care of their infancy; length of time at the breast, &c.; their mode of physical education as to diet and exercise; and their diseases, all in detail; their idiosyncrasies in every particular; and a host of things which appertain to every individual, and influence his physical existence.

This cannot be done by one man;—there must be a society—a body of men, all impressed with a sense of its importance; all feeling and knowing that without it we *cannot* reach truth.

Reflect, for a moment, upon the delights of such an association. Suppose there were ten of us in Boston and its environs, who should thus associate and observe carefully during ten years, or twenty. We begin with the

children who are born under our care; each of us keeps a record of all thus belonging to him; these records are to be copied by a clerk into a book, which is the property of the society. Each month we meet together; the subject of the evening is the additional material during the past month, which appears upon the pages of our book. What would be the advantages of such a society?

1. We meet so many *students*, so many practitioners, all inspired with holy desire to discover truth, and to turn it to advantage. We meet, each presenting to the whole what has occurred to him, receiving the light and aid which the combined efforts of the whole can afford. Every individual case, then, of disease, will be more fully considered, and have an opportunity of *being better treated.*

2. We create a school of *accurate observers;* and the good effects of this alone are endless.

3. We amass materials, from which may be deduced a good and connected general history of the most unknown diseases, those of children; not painted by the imagination, but rigorously deduced from facts.

4. We collect, in time, a vast quantity of material, which shall go to prove *incontestibly* some of the most important points in hygiene. We show, for example, that children nursed only ten months have only half the chance for a continuance of life to adult age that those have who are nursed sixteen or eighteen. We show that of two families, equally disposed to phthisis, (consumption) in one, who from infancy led an inactive life, &c., all are dead at an early age; while in the other, where means were taken to invigorate the system, all live, &c. We will suppose that these or similar and equally important truths could be rigorously deduced from the facts we had collected; that we could prove them and show our proof to the world, just as the public treasurer renders his annual account to the public, by figures and columns not to be mistaken.

5. Again, in thus learning what description of individuals, and what sort of life predisposed to such and such diseases, we may arrive at an earlier diagnosis, and thus be able to procrastinate, if we cannot prevent the occurrence of disease. But the advantage, both to the parties

and to the public, which might result from such a course, are too obvious.

I have shown how I think this may be done, and what would be *some* of its effects; but there is yet another and a more important one in my mind than any; which would be produced immediately upon and through the physician. I speak of the effect upon the public mind—the influence it would have upon the education of youth, and the public hygiene in general. What mother would dare tear her child from the breast at eight or ten months, after we have shown her, and made it accepted truth, that one of two children, thus treated, would meet with a premature death? How many parents would be stimulated to increase their efforts to give vigor to their children, when it was made as clear as that two and two make four, that without it, a wretched life and early death would be the consequence?

WHAT SHALL WE EAT?

Mr. Editor:—You seem to prohibit animal food—not so much in the Reformer, for there you are pretty liberal; but, if I am correctly informed, among your friends, and in your own family. Now it would gratify me, and I doubt not many more of your readers, if you would tell us, plainly, what articles of vegetable food are the best for health.

Yours, &c., A. J. W.

Reply.—We prohibit nothing, in the full sense of the term prohibit, either in our writings or elsewhere—in food, drink, clothing, exercise or medicine. We indeed sometimes give it as our opinion that a thing is comparatively injurious. But our object is, and ever has been, much more to show our readers the *nature of the human constitution*, with the *nature of the substances around us*, and the *relations which God has established between the*

two, and then leave them to think for themselves, make their own conclusions, and modify their own practice—than to PROHIBIT. In the one case our readers are treated like free agents, as God intended them; in the other, they are treated as mere machines, or at best as the passive instruments of their fellows.

Yet we have been perpetually beset, ever since the commencement of our editorial labors, with the din of certain unthinking persons, about what they shall eat, drink, wear or use. "You must come out," they say, "and tell us what YOU think; instead of *beating about the bush* so much, and giving us the opinions of others."

Now we have nothing to conceal; we never had. And it is for the best good of these very fault-finders themselves, that there is any appearance of concealment. Think they that when our blessed Lord and Master said to his followers, who had been with him for years, "I have yet many things to say to you, but ye cannot bear them now," he had anything to conceal? Oh no; he was above concealment. He *reserved* many things; but he did it for their good. We should be very unworthy disciples of so wise and good a Teacher, if we did not, at least in this respect, attempt to walk in his steps.

But no, they say, we must "come out." That is, we must have a creed. And we must not only have a creed —for that is well enough—but we must promulgate it to the world. Has it then come to this? Well, be it so, then. Our creed you shall have. But it is a long one, and you must consent to take it by piecemeal. And first, in regard to food and drink.

We BELIEVE it our OWN duty to use that food and drink, if it can be obtained, which is most conducive to health and happiness;—not merely to a moderate share of health and happiness, but to the highest possible degree of both.

There is what might be termed a kind of health which is attainable under almost any habits or regimen, short of that which is positively hurtful. The Creator has so constituted man that he may eat and drink, physically, morally or intellectually, almost anything in the world, and derive

nourishment and growth from it. Yet this does not prove that every form of food and drink in the world is equally promotive of human health and happiness. All the fermented liquors, and even narcotic drinks, such as tea and coffee, contain enough of water—the true and only drink of man—to quench thirst; and under their exclusive use the human body will grow and thrive. But who believes that all of these drinks are equally salutary? Who that has investigated the subject does not believe that none of them but pure water, will preserve the body, in all its functions, in the highest and best possible state of vigor? There is valuable information to be acquired from the reading of mere novels—bad mental food,—yet who will say, that they ever promote the growth and welfare of the mind in the highest possible degree? Again, thousands of individuals, and even almost whole nations, have passed from early childhood to the grave, in the use of more or less of animal food almost daily, and have enjoyed what was called a tolerable share of health and longevity. Or if they never had that high degree of animal and mental enjoyment of which our natures are susceptible, and which every true vegetable eater may realize, they were at least generally free from positive pain. Yet who will say, rather who can prove, that such individuals or nations were not still very great losers, by their indulgence in the use of animal food?

With views like these, gradually acquired by reading, observation and experience, we abandoned all drinks but simple water, and all food but pure vegetables, many years ago. We did indeed retain milk and its product butter, and occasionally eggs, until the last year. And now, were it our motto, "Let us eat and drink, for to-morrow we die,"—were it in one word our sole object to gain by the year or by the day, the highest possible amount of mere animal enjoyment which eating and drinking can supply, we would not for the wealth of both the Indies added together, return to our former habits. To us—as to him that knoweth to do good and doeth it not—it would be SIN.

To those who are still unsatisfied, and wish to know *what we do eat*, since we abandon animal food, we cheerfully reply; promising that we must be brief, and if necessary go into particulars at some other time.

We use a great many kinds of bread—not at the same meal, but at different meals—but we prefer that which is made of wheat, unbolted. Not the wretched, insipid stuff made by some of the city bakers, and palmed upon the public for "Graham bread," or "dyspepsia bread;" but good, sweet, well baked, wholesome loaves made in the family. In general we use it at from one to three days old—seldom less than one day. In winter, if made properly, it will be sweet and good at the age of ten days. We seldom use it warm, or in any way soaked or toasted. Sometimes we use it wholly unleavened. Next to bread of unbolted wheat meal, we prefer the same sort of meal mixed with Indian meal. Another good sort of bread is that so much eaten in Massachusetts, consisting of a mixture of rye and Indian. Warm Indian cakes, in small quantity at a meal, form a very good bread. We might mention other kinds.

Next to bread, apples, with us, constitute a staple article of food. We deem them best, eaten raw, and as a part of a regular meal, especially with bread; though we sometimes use them baked or roasted. Sweet apples, as a general rule, we prefer (for health's sake alone) to sour ones. Rice we often use; though not in very large quantity.

Potatoes,—roasted, baked or boiled, also form a staple article of our diet, and we sometimes, though more rarely, use turnips, beets or onions. Onions are a very inferior article, compared with apples and potatoes.

Besides apples, we eat almost every ripe fruit, in its season; especially peas, melons, peaches, strawberries, currants, blackberries, whortleberries, bilberries and raspberries. These, however, should always be used as food, and not as something else, wholly different; and should form a part or the whole of a meal. No sound stomach will hesitate to make a whole meal, occasionally, of almost any one of them.

We also use plain puddings, especially of Indian meal, bread, &c., and sometimes beans and peas, boiled in water only; and occasionally, a small quantity of water gruel. On none of these substances or articles do we use any condiments, except a little salt, or a little molasses. No butter, cheese, gravies, sauces or aromatics, are ever permitted to disturb that good, healthy, natural appetite which we constantly enjoy.

THOUGHTS ON FACTORIES.—No. II.

STATE OF THINGS AT LOWELL.

It is with a trembling hand and an aching heart that we come to the task of exposing the evils of the "factory system," in this country and elsewhere. But the truth must be told. The following article is from the Lowell Patriot:

The present arrangement of what, in this town, are called "factory boarding houses," and the "companies," is as follows:—A *block* contains several *tenements*, furnished with a number of small rooms, chambers and *attics*, which are rented mostly to widows, or unmarried women, *cheaper* than the usual price of other rented dwellings, on the express condition that they shall take no other boarders, with few exceptions, than the females who are employed in the mills, at the rate specified by the agent of these mills, viz., $1.25 per week, for board, room, lodging, washing, lights, and other necessaries. At this rate, if they would make anything, or get a living, they must take as many as they can accommodate. On the other hand, the operatives are expected to board at the factory boarding houses, and the consequence is that from twelve to eighteen are not unfrequently obliged to sleep in the same apartment, or the same small chamber, and often three in a bed. The dormitories are so crowded as to exclude the presence of chairs, benches and trunks.

Any one who knows the quantity of pure air necessary to support human life, would not wonder that, under such disadvantages, all other things being right, the town of Lowell supports and finds employment for thirty physicians, and half a dozen apothecary shops.

But the price being thus low, those who keep boarders are obliged to provide the cheapest articles the market affords, and in as small quantities as the appetites (of many, already poor) and the abstinence of the boarders will allow. And I should think that even these were not always consulted, if an opinion formed from the following extract be correct:—"When it is understood that these females are frequently under the necessity of visiting pastry shops, and sometimes cellars, to obtain cakes, pies, a few ounces of tea, and a little sugar, to relieve hunger, it speaks volumes."

It could not be expected that the landladies of these tenements are all of them destitute of avarice, but with the additional excuses which necessity furnishes, they girt up their consciences, and live as near the wind as the case requires. Unable to hire, they are necessarily destitute of proper help, hiring no more than they are absolutely obliged to, sufficient only to do the table and chamber work, which leaves the sick in a forlorn, wretched and miserable condition, sometimes without assistance, attendance, or care. When I say this, I speak the language and experience of many a distressed and pain-worn invalid. Physicians know something of this; but the sick, so long as their senses remain, know the whole.

This low price of board has made bankrupt many persons who manage these houses, so that they are unable to leave town, or pay for their groceries, meat or bread, while the rent must be paid to the companies, or they are turned friendless and penniless out of doors. The consequence is, the merchant, butcher and baker are obliged to average their bad debts upon the goods sold to their paying customers, who are in this way forced to open their purses to the monopolizing arrangements of the companies, who appear to be enriched in precisely the same proportion that others lose.

These in turn charge proportionably higher for the board of clerks, journeymen, seamstresses, and others not engaged in the mills. Thus the rich are made richer, and the poor poorer.

Hence failures are frequent, real estate is kept low, the rent of private houses is comparatively less, and the whole town is indirectly taxed for the benefit of the corporations. Is it so in other places?

It is not possible for the operatives to alter, to any great extent, this state of things. Many of them are here but a short time; many know not the cause of the evils, although they know they exist; and if they would, they could not apply the remedies. Confined as they are during the day, they have no time to attend to such a work, or form any combinations for this purpose. Would they not, like the machine shop hands, and the *turn-outs* a few years since, be immediately dismissed from their employment, and the leaders, as in other places, be prosecuted and thrown into jail, on a charge of conspiracy, if they should? Besides, if they would each agree to pay a few shillings a week more, at some of the boarding houses, or throughout a whole corporation, it would not materially or permanently affect the whole, or be any sure guaranty against the existence of the evils complained of. But this cannot be done. They cannot afford, with their present wages, to pay more for their board than they now do. It is readily granted that some, by close calculation, frugality or parsimony, save some of their earnings, and get small sums beforehand, which, in either way, speaks well for the successful laborer. There are many more, who barely support themselves with their present income, and a short sickness or other emergency would render them destitute.

What is the effect of this long confinement on the morals and intelligence of the hands employed? What time have they for reading and meditation? If any have a taste for science, they would be in danger of losing it; they cannot cultivate their minds. But if they desire to, Saturday evening and the Sabbath are necessarily devoted to other purposes than the study of languages or

mathematics, light or moral reading, newspapers, publications or books of any kind. Their previous attainments cannot therefore advance, but must retrograde. Many have never had the advantages of education before entering their service; hundreds being between the ages of eight and sixteen. What sort of population will this make? Will they know anything besides the work of the mills? Will they be fit for other employments? We need not unfold the history of Manchester in England, or Lyons in France. We know from the nature of things that persons of this description will not—cannot—in these mills, prepare themselves for the duties of the house, or the rearing and proper education of families, if haply their lot should hereafter make it requisite, not to speak of the improbability of this ever being the case with the majority of the females there employed.

How many of them are unable to read the letters sent to them by friends, I know not; but there are some, and the number is not small. This fact might be ascertained, (or at least another one similar,) by inquiring of the counting-room clerks and paymasters the number who, on pay days, are unable to sign their names to receipts, but are forced to the alternative of making their mark.

What a comment is this on the Companies' opposition to our free schools! This language, though not intended so to do, may appear to reflect upon the operatives. I do not intend any such thing. I would not have referred to this fact, even while pleading the cause of the unfortunate persons who are the subject of these remarks, were I not thoroughly convinced that their state will never be made better, until the truth is laid before the public.

MONEY-MAKING CHRISTIANS.

"MONEY-MAKING christians!" you will say, "what do you mean by such a strange caption?" And I do not wonder you ask the question. But you will see what is meant, as I trust, if you have patience to go through with this article.

One day, not many years since, I met with a gentleman, an old acquaintance, just as he was about setting out for Europe. He was a wholesale merchant. He was gaining property in his daily occupation as fast as people of the same profession generally were; indeed faster than he could use it with advantage, either to himself or to others, on christian principles;—for, by the way, he was a professor of the religion of Jesus Christ.

In parting with this gentleman, for as the vessel was about to sail I saw him but a few moments, I observed—"Well, sir, I hope you will have a pleasant time of it." "Thank you; I hope I shall, sir," he replied. "I hope, too, I shall make some money; that is my object in going, you know." I told him I supposed it was a very *common* object with business men. "To be sure," he added; "I hope, if successful, to apply a part of my money, when I return, to objects of benevolence; or in other words, to do good with it."

Here then, reader, you get a tolerable idea of what I mean by a money-making christian. I do not mean exactly to affirm that such a man *is* a christian, in the gospel sense of the term; for that is a point which higher authority than mine must decide. But I mean that here is a man who professes to be a follower of Christ, devoted, by his own confession, to money-getting. He is trying—so far as human eyes can discover—to serve two masters; God and mammon.

And yet this man is not alone; far from it. Would to heaven he were. Would that he *were* the only professing christian, who, already getting rich, gives up wife, and children, and friends, and church, and encounters the

dangers of the ocean and a foreign land, to get rich still faster.

But suppose the wife, and children, and friends, and church, are all willing he should be absent six months or a year. Suppose they say—"We are sorry to have him go, but then we have heard him talk the matter over, and as we have no doubt that it is for his *interest* to go, therefore we acquiesce. Suppose, I say, that even his wife and the church affirm all this. Does that make it right? Is he to stand or fall, in the day of trial, by their judgment? What *moral right*, even, has a church to be bribed by the promise of a few pieces of silver? Is it not the price of blood—the blood of souls?

For what is the consequence to a man's own family—to the children which God has given him, and commanded him to "train," according to his best means and knowledge, "in the way they should go?" Is he training them in the way they should go when the Atlantic ocean is between him and them?—And what are the consequences of his absence, to a church? They better know than I can express, who stay behind, while half or one fourth of the most active and intelligent members are absent on speculating or money-making schemes.

There are cases, undoubtedly, where the persons sustaining the relations I have described may be absent, for a time, without offending God by injuring his cause. But they are rare. They cannot be such cases as I have described, where money-getting is confessedly the main, if not the sole object.

"But he applies a part of his gains to benevolent objects." No doubt. But does that atone for his sin? Is nothing which promotes human happiness ever *given* except money? Is not *time* better applied, as a general rule, than *money?* Is it not the material which the Saviour of mankind did good with? Did he ever lay up money, or attempt to do it, to do good with at an uncertain future? Did his apostles? Did they not save, so far as their example went, the necessity of money; and along with it the necessity of employing ten thousand clerks and laborers in handling it without increasing the stock—to say

nothing of the fraud which is almost of necessity involved in the money business, especially that of *paper* money?

I alluded to example. If one church member and head of a family has a right to run away from the station in which God has set him, then another has, and another, and another,—and where will it end? Do you say that they cannot have the prospect of getting *so much* as he who sets the example? But this does not diminish the value—either real or apparent—of what they *can* get. On the contrary, it enhances it. I am astonished—I am shocked—nay, more, my soul rises in what I trust is a righteous indignation against these money-making, but soul-destroying christians.

BIRDS OF PASSAGE.

This is a very numerous class of the feathered race; and they subserve an important purpose, no doubt, in the Divine economy. But when man, who is constituted, by a wise Providence, to dwell permanently in the same region or climate, transforms himself into a bird or animal of passage, is it not obvious that he breaks the laws of God, and does what his example can do, to defeat the purposes of his august economy?

You will ask, Who does this? We answer, thousands. Thousands, too, who profess to make it the great aim and purpose of their lives to assist the Creator, as it were—that is, by becoming his professed disciples—in carrying into execution His great purposes. Thousands who say—however much their actions, probably through ignorance, may belie their words—that it is the one undivided purpose of their lives to promote the glory of the Creator, by increasing the happiness of his creatures.

But we must explain. It is becoming fashionable in our large cities—and the fashion is spreading to smaller ones—for business men to reside in the city during the winter; and spend the summer in the country. The usual

apology is that their health fails, during the summer, if they remain; whereas by going out, they preserve it. Their business is at times so pressing, they say, that they should certainly sink, did they not take the course they do.

Nor is it private christians alone that become in this way, birds of passage; ministers are falling into the same custom. They, too, must reside out of the city in the summer for three, four, five or six months; or what is still worse, they must go to the "springs" for their health, or to Europe.

Now we protest, most sincerely, but at the same time most fearlessly, against all this. We do not indeed undertake to say that no person, whether minister or layman, should in any case migrate or travel during the summer; for there may be cases in which duty may demand it. But we do not hesitate to say that they are "few and far between." As a general rule it is true of man, beyond reasonable debate, that he ought to reside, permanently, either in city or country. He has no right to break up his relations by migrating every year.

For the evils which follow in the train of this practice, are exceedingly numerous, and some of them of no ordinary magnitude. It is no ordinary evil to have our primary and other schools, where our children customarily attend, subjected to the inconveniences which migration involves. It injures the children that remain, the teacher, and those that go away. Nor is it an evil much less formidable to have Sabbath schools wholly broken up, during the summer, as is sometimes the case, in consequence of so many children leaving; though we think that those which are not discontinued, but continue to drag on a miserable existence, are still more, if possible, the objects of our pity than those which cease to exist.

But these, though evils—and tremendous evils, too—are not the worst. Very far from that. A worse result is the bringing of everything which pertains to religion, and morals, and literature, even, into a periodical shape. Everything must go by fits and starts. We are becoming, more and more, an excitement people. We overdo things in the winter, and then do nothing in the summer. We

preach, we exhort, we study, we labor, we eat and we drink too hard, all winter, and then when the warm days of spring come on, and our heads and stomachs begin to feel the penalty of our winter's excess and abuse, away we must go into the country, and perhaps to the "springs," or to "Europe." No matter what our relations are—no matter if we are in the midst of a revival of religion, even,—go we must; go we will; and go we actually do. But there is one thing more; we must and do suffer the consequences.

These remarks have not been made without long and matured reflection. Years have passed since we begged the favor of inserting them in one of our most respectable religious papers; but were denied access to its columns, lest we should offend. At least this was the ostensible excuse for refusal, though there were some who thought the fact that the individual to whom application was made was himself known to be a bird of passage, had its influence. But thank Heaven, there is at the least one press in the city which is not yet muzzled; and one conductor of a public periodical who dares to say, in the fear of God, what he pleases; whether men will hear, or whether they will forbear.

But we shall conclude, for the present, by repeating that christians, as christians, have no moral right thus to become birds of passage. It is their duty either to stay in the city, or to quit it entirely. Better by far to have no cities, than to have them at such an expense of human happiness as is involved by this new fashioned practice of yearly migration.

YOU ARE *SO* ORTHODOX.

"I AM surprised to find you so ORTHODOX," said a friend to the editor, the other day. "I thought, until lately, you were quite LIBERAL."

Now we suppose that not more than half of our readers know what is here meant by the terms *orthodox* and *libe-*

ral. It is only in this vicinity and a few other smaller portions of the United States, that they are very freely used. Here, by the *liberal*, is generally meant the Unitarian community; and by the *orthodox*, those *Congregationalists* who differ from the latter in one or two important points.

We begged our friend to designate some place in our pages, where we had been, as he says, "*so* orthodox." We assured him that from the date of the first number of this work, it had been our studious aim not to introduce anything which should be sectarian, either in its nature or tendency.

The only place which he could name, after all, was in the story of our correspondent, about Cecilia and Theodore. "Now, surely," we said, "you would not compel our *correspondents* to be on their guard, constantly, against uttering a word which might seem to favor their particular sect."

But suppose that while we throw open our columns to people of every sort of moral, religious and political opinions, we were at the same time to make it a rule to exclude everything in their communications which favored their own views;—suppose we did all this, we say, and had done it from the very first—we doubt whether a single passage could be found, which can justly be regarded as either partizan or sectarian; no, not even in the story of Cecilia and Theodore.

"But you doom them to eternal misery!" says our friend. No such thing! Point us to the sentence or paragraph which contains any such sweeping condemnation. We did, indeed, express our fears that Cecilia and Theodore would go down to the grave as Sabbath-breakers, and without repenting of their error. But we said, most expressly, that what the consequences of such bad *examples* would be to themselves or to others, either in this world or the next, it was not ours to predict.

But what is there in this sentence, at the worst, which is sectarian? Is there a christian sect among us that doubts whether crime and error, unrepented of, are productive of evil, both here and hereafter? There may possibly be a few such, belonging to a single sect; though

we are not quite sure even of that. The great majority of our christian sects, we have every reason to believe, enter fully into the belief that everything which can be considered as error, sin or crime, as naturally brings misery with it, as a stone thrown into the air falls again to the earth; and that he who goes out of this world and enters the next in the habit of erring or sinning, will continue to suffer as long as he continues to sin.

We again ask, therefore, what we have said which is sectarian. And even if it were sectarian, it would not necessarily be "orthodox," in the sense of the term to which we have referred, since there are at least half a dozen—perhaps a dozen—sects among us, besides the "orthodox" Congregationalists, who believe in future punishment.

Should it still be insisted, however, either by our friend or any one else, that to represent sin, unrepented of, as bringing punishment along with it, is really sectarian, or "orthodox," then we have but one word to say, which is, that we shall be likely to adhere to such orthodoxy as long as our Father in heaven shall give us strength to move, or a tongue to declaim. It was, in fact, the prominent object of our establishing this work, to show that our sufferings, either in this world or in any other to which we may go, are, under God's immutable laws, the consequences of our misconduct; and to point to that misconduct even at its very sources, and beg our fellow beings to beware. In short, let us say again—the great aim of the Moral Reformer is to prevent sin and suffering; and whenever, with a view to please the fastidious, we cease, in conducting it, to make this our great end and aim, we depart from the purpose with which we set out; and might as well bury ourselves, *editorially*, and the Reformer along with us.

RECORD OF REFORM.

Moral Reform Societies.—These are springing up in various parts of our country, and, as we have before said, are capable of doing much good. Some of them are composed solely of ladies. Among those of the latter class which have been recently formed, is one in Buffalo, and another in Winthrop, Maine. Though Winthrop scarcely contains 2000 inhabitants, the Society in that place is quite flourishing.

Some persons appear to think that associations for good objects cannot be formed, or if formed, cannot accomplish much good, except in cities and large towns. But it has not, surely, escaped their observation, that a very small number of persons often associate—and with great effect—for *bad* purposes. Why shall not one of the virtuous "chase a thousand" of the vicious? and by associating, why shall not two persons so multiply their strength as to put ten thousand to flight? Is not divine aid as certain, where only "two or three are gathered together" in God's name, as infernal aid is where two or three are gathered together in the name of Satan?

The principal design of the Winthrop Moral Reform Society, as stated in the constitution, is, "to prevent licentiousness, by bringing to view its fearful extent, its hardening and demoralizing effect, and its soul-destroying influence on the heart; by pointing out to the unsuspecting their danger, by warning them against the arts of the seducer, and by declining to associate with all whose principles and conduct are not decidedly on the side of virtue." But its members are also pledged to avoid riding, walking, visiting, and receiving visits for pleasure, on the Sabbath; and "never to repeat what they know or hear unfavorable to the reputation of another, unless some good may result to the individual or to society, by such a communication."

Lectures in Schools.—We mentioned in a former number the lectures of Dr. Mussey, at Andover. He has since given a similar course, on Physiology and Health, at the Female Seminary in Ipswich. These lectures have been received, we are told, with general approbation; and promise to be productive of much good

to the hundreds who have heard them, and who are about to go out into the world and exert a commanding—some of them an extensive influence.

The Editor of this work is at the present time giving lectures on the Human Body, in a familiar, conversational style, to several schools in this ci y and its vicinity. It is surprising with what eagerness the minds of children, who are no more than six or eight years of age, grasp at the knowledge of their own frames. There is no necessity of whip and ferule to gain their attention; nor is it indispensably necessary to make an actual display of bones, muscles, vessels, &c., in order to render the subject intelligible.

Public Lectures.—Next in point of importance to Physiology, so it seems to us, is a knowledge of Chemistry. To rouse the public mind, and excite an interest in this study, Prof. Silliman has been lecturing to large classes at the Odeon; we understand he is soon going to New York for a similar purpose.

Mr. Graham's *fourth* course of lectures in this city, has been, we understand, ar better sustained than any former course. A large number of individuals, and some whole families, have adopted, in substance, what is called the Graham system, in regard to food and drink. In other points—exercise, dress, sleep, and physical management generally—we are afraid they are yet too ignorant to persevere in a radical reformation, had they even courage enough to make a beginning.

Attempts at Self-Emancipation.—Mr. Editor:—A few weeks ago, three individuals in a certain family in this city agreed to give up the use of coffee, which they have done so far. One of them, at least, cons ders his health improved, and the others are convinced that theirs has suffered no deterioration from it.

The success of this experiment has led to several other attempts at physico-moral reform, such as early rising, and the partial abandonment of tea;—the two who have been addicted to the use of that beverage having voted to dispense with it at *tea-time;* but, for the present, to partake of it at dinner. The cold water system, however, does not go here, this cold weather; for we take our water warm, with milk and sugar, that it may retain at least a resemblance to the discarded articles.

Yours, &c., H.

An Explanation.—In the article on Quackery, in our February number, we inadvertently made use of language, in reference to the Compound Chlorine Tooth Wash, which led some of our readers to the belief that it was our intention to fix on the proprietors of that article the charge of forging the names of the physicians who had recommended it. Nothing could possibly have been farther from our thoughts; and we embrace an early opportunity of expressing our honest conviction—the very thing we meant to have done in the note which occasioned the necessity of an explanation—that though we have good reason to believe names are sometimes forged, in cases not dissimilar to the one in question, yet the character of those concerned in preparing and recommending the Compound Chlorine Tooth Wash is too respectable to admit, for one moment, of such a suspicion.

NOTICES OF PUBLICATIONS.

The Village Boys; by Old Harlo. Boston, 1836.—This little book is from the press of Light & Stearns—Samuel Harris, printer; and is published by Wm. Peirce. We are thus particular in mentioning the names of individuals, because not only the character, but the mechanical execution of the volume is very superior, and reflects much credit on all who have been concerned with it. There seems to have been a general combination to make it a good thing.

The Village Boys consists of six stories; "Haverdale and its Boys," "The Grey Squirrels," "The Poplar Whistle," "Peter a-fishing," "Frank, who turned Coward," and "A Talk with the Boys." The whole comprises 143 pages, with a beautiful frontispiece. The general intention of the stories is, "to persuade boys not to quarrel;" and whoever "Old Harlo" may be, nothing, we are sure, that he could do, would be better adapted to accomplish such an object. The story of "Frank, who turned coward," is alone worth the price of the book.

The Mental Illumination and Moral Improvement of Mankind; by Thomas Dick, LL. D.—This volume is worthy of being read and studied by a whole community. How vast is the amount of good which gentlemen who have leisure might accom-

plish, were they all as industrious, as intelligent, as benevolent, as the author of the volume before us! There is, we confess, a great difference in the character and tendency of his writings. Some are merely GOOD; others are far BETTER; but his last work is decidedly BEST.

THE OUTCAST, AND OTHER POEMS; BY S. G. GOODRICH.—We see nothing objectionable in the moral tendency of this book; but it is principally remarkable for its charming engravings, its noble type, and for its beautiful paper.

THE LITTLE KEMPIS.—We like the external appearance of this work better than its contents. We can never be reconciled to the monkish idea that this world, with its glories and beauties and enjoyments—the gifts of the great Creator—are to be absolutely hated and despised and trodden under foot, before we can love and serve God. The world is to be loved subordinately—not condemned totally. It is only when father and mother, and wife and children, and houses and lands, come in COMPETITION with Christ, that we are required to contemn the one for the sake of the other.

THE SCHOOLMASTER AND ADVOCATE OF EDUCATION.—The respectable names attached to this journal, as editors, will probably continue the measure of public confidence which was awarded to it while under the direction of Mr. Wines; and we would fain hope will ensure it a larger share of patronage.

SCIENTIFIC TRACTS, FOR THE DIFFUSION OF USEFUL KNOWLEDGE. Boston: LIGHT & STEARNS, Publishers. Third Series, Vol. I, No. 1, April 1, 1836.—We are glad to see the third series of this work commenced under auspices so favorable. The first number is on the "Philosophy of Self-Education," by B. B. THATCHER. We have carefully examined it, and do not hesitate to pronounce it a superior production. Mr. Thatcher is in favor of a reform—effective, thorough, radical—in every department of education, physical, intellectual, social, moral and religious. We shall probably make an extract from the work in our next number.

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THE YOUNG MOTHER. By Dr. ALCOTT, editor of the "Moral Reformer," and author of the "Young Man's Guide." Dr Alcott's name, and the department of writing in which he is engaged, will give a pretty correct idea of what this work will be. We doubt not it will be considered one which should be possessed by every young lady, and especially every young mother, in the country.

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AND

Teacher on the Human Constitution.

WM. A. ALCOTT, EDITOR.

Author of the "Young Man's Guide," and the "Young Mother."

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MORAL REFORMER,

AND

Teacher on the Human Constitution.

JUNE, 1836.

PRACTICAL LESSONS ON HEALTH.

An article equal in length to about two pages of this work, has been for some time going the rounds of the public papers, entitled "Practical Lessons on Health," but which contains more of error than we remember to have ever seen in the same space in our whole life. It is extracted—so it is stated—from the unpublished journal of a physician; and the lessons are said to be "founded on experience, and not derived from books." But be this as it may, it is little else then the most arrant nonsense; and if there is more of this wonderful manuscript yet unpublished, we hope, for the honor and happiness of human nature, it will always remain so.

One of the first of these "important lessons" here follows. We quote it as it appeared in the New York Evening Star:

"Those who smoke a great deal are never intemperate. Drunkards, it will be remarked, always reject tobacco, when liquor obtains the mastery, because the stomach is so excited and irritated, that smoking acts like an emetic. For the same reason, on rising from their couch, the more sensitive and relaxed condition of this organ at this part of the twenty-four hours, generally causes them to part with their breakfast. By this symptom a confirmed drunkard may be detected."

This paragraph, though partly true, *begins* with an erroneous statement. It is not true that "those who smoke a great deal are *never* intemperate," in the use of drinks, as we suppose the author means. But though this should not often happen, yet smoking itself is intemperance. And the reason why some people smoke exclusively, and do not use any other narcotic, intoxicating, or poisonous excitant, is, because their propensity for unnatural stimulus is satisfied with this form of it. There are multitudes of our race, however, who do *not* stop with this. Many, as I have before said, proceed to the use of strong drink; and many more use snuff or opium in addition. And not a few are addicted to smoking, chewing, snuffing, and opium-taking, at the same time.

The second paragraph which we shall quote is the following:

"Fat persons are of a pituitous, watery and relaxed fibre; lean persons of a dry, rigid, hard fibre. The diet of the former should be drier, less fatty, and more animal, and even slightly stimulating; while the latter may indulge more freely in juicy fruits and succulent vegetables, as their digestion is stronger and *warmer*, if we may use the term."

Now whether the statement here made, that the diet of fat persons should be "more animal" than that of those who are lean, and "even slightly stimulating," be true or not, of one thing we are quite certain, which is, that animal food, and other kinds of nourishment which are remarkable for their stimulation, will not only perpetuate corpulence where it already exists, but originate it in those who have hitherto been more thin: and corpulence in every person is a *diseased* state.—But again:

"In health, the quantity of food taken should be sufficient to produce only a *slight* degree of distension, as this assists digestion, and the quality should be a due mixture of animal and vegetable dishes—not too great a variety of the latter—and the whole proportioned to the degree of exercise taken."

The least possible quantity of food distends the stomach; we do not, therefore, know what the writer means, when

he says that a "slight degree of distension assists digestion."

We come now to the most remarkable paragraph in the whole of this very remarkable production.

"Every meal, in winter especially, should be more animal than vegetable; and at this season the dinner should always be accompanied by more or less of vegetable pickles and salt, to dilute the bile and blood, which are thick in cold weather, from the greater quantity of the oily and animal food eaten; and every meal should be followed by preserves of fruits, or sugar alone, with water, as a purifier of the food and corrector of digestion."

We doubt, most conscientiously, whether the annals of the nineteenth century can produce another such a tissue of nonsense and falsehood, in the same space, as is presented in the foregoing extract. It is even a disgrace to those publications which have quoted it, especially where they have done it without comment.

For in addition to being told that "every meal, in winter especially, should be more animal than vegetable"—than which nothing can be more untrue—it is gravely represented that the bile and blood are unusually thick in cold weather; that dinner should, therefore, at this season, be "accompanied by more or less of vegetable pickles and salt," to dilute them; and that "every meal should be followed by preserves of fruits, or sugar alone, with water, as a purifier of the food and corrector of digestion."

We venture to assert that no physician can be found in the whole city of Boston, who would concur in these strange opinions. Some might think salt necessary with every dinner; but who would insist on the necessity of pickles? And who would pretend, for one moment, that either of these dilute the blood? Who will say that *every meal* ought to be followed by preserves of fruits, or sugar—or that either of these purify the food or correct digestion? Such doctrine carries untruth on the very face of it. Animal food thickens the bile and blood, we are told, which is an evil that must be met by pickles and salt to thin those fluids; and yet the particular use of a large

proportion of animal food, at this very season, and under these very circumstances, is highly recommended! Who does not see the contradiction and falsehood?

But we have one more quotation to make from this strange production:

"A small quantity of meat should be taken at breakfast in winter, and a larger quantity at dinner; which last meal should be deferred till late in the afternoon, when the labors of the day are finished. These two meals are quite sufficient."

Dinner, we are told, "should be deferred till late in the afternoon, when the labors of the day are finished." This, too, is all wrong. If we eat anything at all late in the afternoon, "when the labors of the day are finished," it should be but little, and the food should be light, altogether unlike that of an ordinary dinner. The dinner itself should be taken at least as early as twelve o'clock, while we are in full vigor and strength, and consequently before we are greatly fatigued. Nor should meat, in any case, be taken with breakfast. If it must be eaten at all, it should never be but once a day; and this should be at dinner; and the smaller the quantity, even then, the better for our health and happiness.

STANISLAUS I. OF POLAND.

BY S. WYSZOMIRSKI.

Stanislaus I., king of Poland, and afterward duke of Lorraine and Bar, was a man of very peculiar habits and principles, and his history is very instructive.

He was born at Leopol in the year 1677, of an illustrious Polish family. Poland, in the time of Stanislaus, was famous for luxury and extravagance. At his father's residence, as well as at every other distinguished nobleman's, banqueting, plays, and all the other time and

health killing amusements and indulgences of corrupted Rome, were of every day's practice. But Stanislaus, though born in wealth and splendor, seemed to be a natural enemy to fashion and all its follies. Though surrounded with the most luxurious objects, and though his head was early filled with the superficial and unmeaning notions of French courtesy; though continually living amid adulation and flattery, and never allowed to witness poverty and suffering, Stanislaus was ever an enemy to luxury and extravagance, and a most zealous advocate of modesty, virtue and simplicity.

In his early youth, he banished from his presence everything but what he regarded as necessaries, and adopted strict rules in his mode of living; from which, through all the different stations and changes of his eventful life, he never deviated. He never slept in a bed of feathers or on a mattress. A couch of boards, raised a little from the floor, and covered with a single bear's skin, made his bed. For a pillow he also used a board placed a little sloping, and covered with a bear's skin, and his covering consisted of another bear's skin.

This beary couch Stanislaus regularly entered at nine o'clock in the evening, and quitted at three o'clock in the morning. At first, he employed a man to wake him whenever he should sleep beyond the appointed time, but he soon became so accustomed to regularity, that he was never known to lie in bed ten minutes over the intended hour.

His table was as simple as his bed. He took breakfast at seven o'clock, dinner at twelve, and supper at five. The breakfast and supper consisted of buckwheat or millet "grits," cooked in milk, and a piece of coarse rye bread; and the dinner of a simple meal of flesh or fish, with some kind of vegetables and fruits. For his drink, he never used anything but pure spring water.

The wardrobe of Stanislaus never consisted of more than two suits, of such clothing as custom required in the respective offices he filled during his long life; and the material of his simple dress was never beyond the middling in point of quality.

Stanislaus was very unwilling to be surrounded by large bodies of servants. In his early life he cleaned his own clothes and shoes, and always dressed himself. He even employed no barber. And after he became king, he reduced the number of servants at court, as much as possible, always doing everything in his power himself.

He never was known to spend a moment in idleness; but constantly and unremittingly devoted all his time to the improvement of his own character and the condition of those around him.

His residence was the mirror of simplicity and cleanliness. Everything which had no other recommendation than that it was fashionable, he banished. There were no lustres, carpets, rocking chairs, tapestry, sofas, chandeliers, and those other things which fill the apartments of the followers of fashion, especially at courts. A simple table and a few plain chairs comprised all his furniture.

In short, Stanislaus avoided, in every instance, extravagance and fashion; for which he was not seldom ridiculed by his own family and friends, who considered luxury the most important means of rising in the estimation of others. Stanislaus, however, soon convinced them of their mistake.

He was not more than twenty-one years old when the Polish Diet intrusted him with an embassy to the Ottoman court. In 1704, being already the Palatine of Posnania, and General of Great Poland, he was deputed by the Assembly of the States at Warsaw to wait upon Charles XII., of Sweden, who had invaded the kingdom with a view of dethroning Augustus of Saxony. In a conference with the Swedish monarch, he so rapidly acquired his esteem, that Charles immediately resolved to raise him to the throne of Poland, which he affected at an election held in the presence of the Swedish general, on the 27th of July, 1704; Stanislaus being at that time not more than 27 years old.

But though Stanislaus was now king of one of the greatest nations, he did not indulge for a moment in extravagance; nor did he vary in the least in his adopted mode of living. The same simplicity which surrounded him as a mere nobleman, still graced his royal apartments;

and at his court no luxury nor banquetings were allowed. His happiness he sought not in idle amusements, but in the improvement of the condition of his people.

There were no guards, ceremonials or courtlings, to render access to the king, by the poor or oppressed, difficult or impossible. Stanislaus' countenance beamed with equal mildness and love on the beggar, and on the mightiest prince of the kingdom; and the petition or complaint of the one was listened to and regarded, as well as that of the other. But he not only opened the doors of his royal court to all who wished to see him; he also hesitated not to enter himself, the most humble threshold of the poorest of his subjects. He travelled on foot through the different villages of his kingdom; visited the peasant in his cottage—inquired into the smallest particulars of his joys and sorrows, and, if possible, increased the one, and alleviated the other; and sitting with the peasant and all the members of his family at his humble table, and partaking in his meals, encouraged them to endure with patience and resignation all the troubles and trials incident to their existence. And when parting with them, he saw their eyes filled with tears of joy and gratitude, and their hands lifted towards heaven, invoking the blessings of the Almighty upon their benefactor—he, the king of twenty-two millions of heroic people, was not ashamed to embrace even the peasant, and to mingle his tears with those of his subjects.

Short as was the government of Stanislaus, he founded many benevolent institutions, alleviated very much the condition of the peasants, and checked, by his example, that dangerous corruption of the manners and habits, which threatened the country with imminent ruin.

But alas, Poland was not destined to enjoy long the paternal government of Stanislaus. He was driven from Warsaw by his rival Augustus, and subjected to many disappointments and trials, which he endured, like every reverse of fortune, with great resignation, until 1719, when the court of France afforded him a retreat at Weissemburg, in Alsace. He remained in obscurity and his accustomed simplicity until 1725, when his daughter, the

princess Mary, was unexpectedly selected as a wife by Louis XV., king of France. Many attempts and proposals were now made to Stanislaus to exchange his obscure residence for a royal habitation at Paris; but he so dreaded French luxury and manners, and so feared to live among extravagance and intrigue, that he remained at Weissemburg until 1736, when he was put in possession, for life, of the duchies Lorraine and Bar.

Here, Stanislaus, again a sovereign, continued unshaken in his principles. His dwelling was arranged with such simplicity, that it resembled rather the residence of a poor nobleman, than the court of a sovereign duke. But poor as it seemed to be, it was richer in benevolence and noble intention, and acts of kindness, than any of the imperial or monarchical residences of ancient or modern times.

Stanislaus rendered his small country happy by the exercise of those unequalled virtues which acquired for him the appellation of "Stanislaus the Beneficent." He not only relieved his people from excessive imposts, but by strict economy, was able to found many useful, charitable establishments, and to patronise the arts and sciences. His example in the mode of living produced, among his subjects, such lasting beneficial effects, that at this very day, traces of simplicity and open-heartedness are perceivable in this last of his dominions.

Stanislaus was fond of literature, and wrote several treatises on philosophy, morals and politics; which were published under the title of *Œuvres du Philosophe Bienfaisant*. He died in 1766, at the age of 89 years. He retained to the very moment of his decease all the juvenile activity of his mental and physical faculties. But though dead, his memory yet lives, and will continue to live, for centuries to come, among the inhabitants of Poland, Lorraine and Bar. Never is the name "Stanislaus" uttered in their presence without filling their eyes with tears of joy and gratitude.

GRAHAM BREAD.

One of our correspondents, over the signature "Y." begs us to inform our readers where the real Graham bread, so called, can be obtained, and what are the names of the bakers who bake it; or if this is not convenient, she begs us to inform one or more of our bakers how it ought to be made, that the community may be able to obtain a sufficient supply of this important article. And in closing her remarks, and apologizing for having written, she says she believes it cheaper for a small family to buy their bread of the baker, in the summer time, than to bake for themselves, provided they can purchase at a fair price; though she wonders, by the way—and so do we—why the bakers ask more, by the pound, for bread made of unbolted meal, than they do for that which is made of the finest flour;—and for her sake and for our own, we wish that if there is an honest baker to be found—as we doubt not there are many—he would tell us.

But we can never comply with our friend's request in regard to one thing. We can never consent to give those who make bread to sell, any information at all on the subject; and the reason is, we wish to have them continue to make bad bread till the public are driven to the necessity of making it for themselves. So important an article should never be made by hirelings; no, never. That mistress of a family—that wife or mother—who does not make her own bread, fails to fulfil a most important part of her mission;—a part which she seldom ought to delegate to others, and which she seldom would delegate, if she understood the whole subject. Mr. Graham is right here; even if it could be shown that he were wrong on all other subjects.

Grant that we can buy bread cheaper than we can make it; what then? Are the cheapest things always best, in the end? There may be those who are so reduced by poverty that they cannot get money enough to buy at once a "baking" of wheat meal, but they are rare. For those who can do it, however—for those who can raise

money enough to buy twenty pounds of good wheat meal—it would be decidedly wrong not to do it, in preference to buying the bread already made, whether it costs more or less. Then they would be sure that no interested dealer had, in compliance with the demands of a perverted public taste, put any poisons into it, which, while they make it lighter or whiter, slowly but surely undermine the health. Even if a family were so poor as not to have an oven for baking, a little parcel of the meal wet with water and baked by the fire, either with or without leaven, would be far more wholesome than some of our baker's bread is.

But we still insist that there are very few so poor that they cannot buy the flour and bake their own bread, in the usual manner, especially if they will cease to expend the immense sums they do "for that which is *not* bread;" and an immense amount of strength and labor for that which does not and cannot "satisfy." Bread is so indispensable a support of life, that it were better to live solely on first rate bread, than to live without it; far better.

Let us see for a moment how expensive bread is.—Thirty pounds of meal, at the present high price of flour, may cost—bought in this small quantity—$1.50. This will make, I suppose, forty-five pounds of bread. Now this will last a common family of five persons, old and young, at a pretty liberal allowance, one week; provided they have nothing else. Now where is the family that cannot afford to have good bread? Where is the family that cannot pay 30 cents a week, upon the average, for boarding each of its members?

We hope to hear no more about buying BREAD—the staff of life—on account of its cheapness. Are we then become so wholly devoted, as a people, to buying cheap and selling dear, that we will buy cheap bread? Alas, if it is so. Alas, if in this land of abundance we are already so near the point of starvation, or so fearful that we shall be fifty or a hundred years hence, that we cannot have and enjoy the first and simplest of the common blessings of life!

ADULTERATION OF BREAD.

The following remarks are from the close of an article in "Silliman's Journal," on the Adulteration of Bread in France and Belgium, principally by the use of sulphate of copper, (blue vitriol,) alum, and other poisonous substances, whereby they are enabled to mix with the flour other and cheaper vegetable materials, as the fecula of potatoes and leguminous seeds, without detection. It is to be hoped that these methods of fraud are unknown among our bakers; but if they are practised, the fact ought to be known. In the countries above mentioned, this evil has arisen to such an extent, that the governments have been obliged to create officers for the inspection of this article of food, as made and sold by bakers.

"The art of bread-making—one of the most ancient and useful, is probably as little understood, in theory, as almost any other. A perfect acquaintance with the theory of *panification* would probably be of great utility, especially in the use of flour of an inferior quality, or damaged flour. The least discovery in the rationale of this process may become of great importance. Of what great utility has been the application of yeast, or how important in the fabrication of bread has been the employment of the fecula of the potato!

Whole volumes have been devoted to the culture of the cerealia, (grain bearing plants,) and yet how seldom do we meet with a page on the subject of making bread—the final object of such cultivation! While chemists have entered zealously into the process of sugar-refining, the improvement of wine-making, distillation, &c. bread, by far the most important article of our food, has scarcely engaged their serious attention.

It is this continued ignorance with respect to the chemistry of the art, which causes bakers to lay so great a stress upon every secret process. The remarkable effects of sulphate of copper and alum, greatly encourage their avidity. To obtain a whiter, more porous, and finer-

grained bread, and in greater quantity, from a given weight of flour, and at the same time to dispense with the preparation of leaven, are advantages too great to prevent the apprehension that they will be greatly abused, and the public health grossly neglected."

FAT INJURIOUS.

The Jews were not allowed to eat the fat of animals. In the seventeenth verse of the tenth chapter of Leviticus, we read as follows:—"It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." In the seventh chapter of the same book, we find the same command, only it is here applied particularly to the fat of oxen, sheep and goats. No reason was assigned for the prohibition, by the lawgiver, except in one instance, where it is said—"All the fat is the Lord's." Some suppose that the prohibition extended to the use of the fat of *all* animals as food; others think that only the fat of oxen, sheep and goats was interdicted.

But if we go no farther than to admit the latter interpretation; and if we suppose at the same time, that the fat of these three sorts of animals, along with the hog, which was wholly excluded, is prejudicial to health, under all circumstances, which is maintained by many, this would be to exclude fat almost entirely from our American tables. For how small is the number of those who eat any other animals containing much fat, except cattle, sheep, hogs and goats.—It may be well to look at the testimony of human experience on this subject, and ascertain, if we can, its results. Let us examine twelve competent witnesses.

The Encyclopædia Americana says—"Aliments abounding in fat are unwholesome, because fat resists the action of the gastric juice."

M. Gosse, of Geneva, found by experiments, that fatty substances were more indigestible than other kinds of food. The experiments of M. De Montegre, and M. Magendie, tend to the same conclusion.

Dr. BEAUMONT's experiments led him to the conclusion, "that oily food is difficult of digestion." He asserts that "oily substances are digested with great difficulty; and the fat of all meats is converted into oil in the stomach before it is digested."

WILLICH, in his "Lectures on Diet and Regimen," says; "Though fat meat is more nourishing than lean, yet to digest the oily matter, there are required, on account of *its difficult solubility*, a good bile, much saliva and a vigorous stomach." And as if fearful still of bad effects from its use, he advises to use salt with it; which, he says, being a solvent of fat, renders it more easy of digestion. "*Pork*," he adds, "from its abundance of *acrid fat*, is not wholesome to persons of a weak stomach or a sedentary life." Again; "Bacon—indurated *fat*—is of all meats the most unwholesome:" and, "lard, a softer *fat*, becomes easily rancid, and is otherwise relaxing to the digestive organs." And once more; "The fat and marrow of all animals are difficult to be digested. If *not* duly digested, they occasion diarrhœa, weaken the stomach and bowels, as well as the whole body; are apt to produce the heart-burn, cramp of the stomach, and head-ache, particularly in irritable habits, and at length to generate an impure and acrimonious blood."

I ought to add, that this writer insists that even the air of pantries and other places where fat, oil, candles, meat and pastry are kept, is "extremely unwholesome;" and with every other writer, that melted or cooked fat, lard, or butter, is more injurious than in other circumstances.

Dr. BUCHAN says—"Most of our stalled cattle are crammed with gross food, but not allowed exercise or free air; by which means they indeed grow *fat;* but their juices, not being properly prepared or assimilated, remain crude, and occasion indigestion, gross humors, and oppression of the spirits, in those who feed upon them." Again; "Oils of all kinds are of a relaxing quality, and tend to impede the action of digestion." And again; "A Dutch sailor can digest train oil; but it would be very improper food for a London lady."

Dr. Tissot says—"All fat meats, and any other fatty substances, relax the fibres of the stomach, and diminish the action of the digestive juices."

The author of "Sure Methods of Improving Health" says—"Fat fouls the stomach, and must be avoided."

The author of the Catechism of Health says—"The fat of meat is always difficult of digestion; and when the individual is not very robust, it disorders the stomach to a very great extent." And again; "Pork is apt to occasion diseases of the skin."

The ingenious author of "Hints to a Fashionable Lady," assures his readers that "animal food and fatty substances are pernicious to the complexion."

Dr. Whitlow, an English physician, says—"I never met with a case of leprosy that could not be traced to the use of pork." He also thinks that it gives rise to an impure state of the fluids, from its rank *oil* being carried into the system unassimilated; and insists on its being avoided in every shape by persons afflicted with cutaneous diseases, scrofula, wounds, ulcers, indigestion, cough or consumption. In another place he condemns *fat* meat generally; and mentions five or six disorders, besides leprosy, which he says are sometimes produced by it; viz. colds, coughs, bilious fever, miliary fever, remittent fever, and insanity.

Mr. Graham, the lecturer on the Science of Human Life, very expressly says that fat is injurious to health.

There is one point in which the testimony of all these witnesses agrees, viz. that animal fat or oil is *difficult of digestion.* There is also a second point in which they are nearly unanimous,—that fat is not only difficult of digestion, but positively *injurious*, except to those who have very strong stomachs. Several of them teach us wholly to avoid pork, and especially bacon.

We might have greatly increased the number of our witnesses, but it seemed unnecessary. Those with whom this mass of testimony has no weight, would not be likely to be influenced by a greater amount.

How admirably, then, the experience of mankind confirms the wisdom of the Jewish law and its prohibitions; and shows its adaptation to the condition, and wants, and

happiness, not only of a single nation and in a single age, but—to some extent—of all nations, in all ages! For there is no evidence that the northern nations, who swallow so much train oil and other fat, because they are compelled to subsist on it, would not greatly improve, physically and morally, if they could get better food. Their wretched character and condition, certainly indicate strongly enough, their *need* of improvement.

But admitting that fat is really indigestible, and therefore not the most appropriate food, even for the robust and healthy, what is to be said of the opinion of a few physicians—and a few such there certainly are—who insist that fat meat, pork especially, is one of the most easy substances to digest in the world? On what is this opinion grounded?

Answer.—When a person who has been brought extremely low with a fever or some other acute disease, begins to recover, there is often a very keen appetite; and it is found from experience that a small quantity of fat pork, in any form, but especially broiled, is very grateful to the patient, and seldom produces any disturbance. It is hence concluded—and we believe from this fact alone—that pork is easy of digestion. And as pork is generally believed to be a species of fat of the most doubtful kind, it is probably concluded that if pork is not indigestible, other kinds of fat cannot be.

But the argument, if it proves anything, would prove too much. It would prove that gravies, and soups, and pickles, and cheese, and a thousand other things are easy of digestion, since the keen appetite of the recovering person will often dispose of them with perfect ease. But nothing, perhaps, is better proved than that gravies and pickles are not easily digested; and there is almost as little diversity of opinion in regard to cheese.

The truth undoubtedly is, that the appetite of the convalescent, in the case above, is not a healthy one; that it is morbidly or unnaturally keen after the system has been exhausted by disease, and is beginning to recover, and that the stomach in these circumstances, can digest, or rather reduce to pulp, almost any ordinary substances presented

to it; and that pork therefore can be disposed of among the rest.

But it is also highly probable that the latter, in the present case, after being reduced to a pulp, acts chiefly as a laxative; and like castor oil or olive oil, is not digested at all. And although Dr. Willich's opinion should be strictly true, that when not digested it tends in some habits to induce disease of various kinds, it should be remembered that such is the excessive activity of the internal organs, especially the stomach, when health is returning after acute disease, that a most effectual resistance is made to every unfavorable impression, when not so powerful as to crush the springs and powers of life at once.

To conclude. Whatever *experience* proves in regard to the utility of animal food generally, of one thing we feel confident; that the use of the fat of all animals is improper, even by those who are most healthy, and to many persons highly dangerous. It is not only *difficult* of digestion, but, as we are inclined to think, *rarely digested.* It may, indeed, be reduced to chyme in the stomach; but this is only one step in the process of complete digestion. And even if digested, we do not believe much of the chyle which it forms, ever makes good and pure blood. The only probable reason why it produces so little obvious and apparent injury as it does, is because it operates—as we have already said—as a laxative.

It would be a curious as well as an interesting inquiry, whether swine's flesh is not, at this day, just as injurious to mankind generally—in similar climates—as it was to the Jews when the Mosaic law was given—and indeed whether the prohibition of certain animals as unclean, was not founded on their actual unfitness for human sustenance and the promotion of health in all countries—in short, whether the "law" was not a most salutary physical as well as moral code; and whether much of it would not be equally useful to us as to the Jews of 4000 years ago.

POISONS AS MEDICINES.

Mr. Editor:—Having been a constant reader of your Reformer, I have noticed the zeal with which you discountenance the use of any article as food or drink, which contains poisonous qualities, even in the smallest degree. Now all this I approve. It looks rational and consistent, that with the food which is designed to nourish and strengthen our bodies, there should not be combined any article, the known tendency of which is to disarrange and weaken its functions—thereby producing disease and protracted suffering, or early death.

But viewing the subject in this light, the question has more than once arisen in my mind—If a poison, in a larger or smaller quantity, is so detrimental to health when taken in the form of food or drink, why should it be resorted to as the principal restorative, when the health is, from any cause, impaired? If, when the system is in a healthy state, and its various organs are in vigorous exercise, it is unable long to resist the habitual or even occasional use of an article that does not act in harmony with nature, how can it withstand its power,—much less be benefited—if introduced into it when in a diseased state, and when the organs but poorly perform their office?

An answer to the above questions is respectfully requested through the Reformer. Y.

Reply. We were exceedingly glad to have this question propounded;—first, because it shows that some of our readers reason for themselves; and secondly, because this very question has long perplexed many heads besides that of Y.; and it is high time a solution of the difficulty were attempted.

The amount of the question before us is—If even the smallest quantity of a poisonous substance is injurious to those who are vigorous, how can it be proper or prove medicinal, when the system is weakened by disease?

Our correspondent makes one mistake, to which it is necessary to attend, in the first place. He seems to sup-

pose that poisonous medicine, in the hands of the medical faculty, is the "principal restorative." But it is not so. Among judicious physicians, poisonous medicines, properly so called, are not used one tenth as often as those which are not properly poisonous; and if people would call for medical advice in proper season, before a disease has become severe or violent, poisonous medicines would neither be needed nor used half as often as they now are.

But the difficulty is that physicians are usually called so late that the diseased action has become violent. The physical harmony of the man is broken up, and the physical agent has, if we may so say, become insane.

And now what is to be done? What should be done to a madman,—one who is deranged mentally, we mean, rather than functionally? Is it not believed, universally, that if let alone, the violence of the excitement within him will sooner or later extinguish life? He is constantly exerting himself—raving and tearing—by night and by day. Must not such efforts ere long exhaust his vitality?

Thus it is with a raging war among the organs of the physical frame, or functional derangement. If let alone, the vitality must sooner or later be exhausted; at least there is great danger. Shall it be let alone, or shall an attempt be made to put a stop to it?

As in the case of violent insanity, above supposed, so in the case of violent disease, or functional insanity, anything which is done, must be by violence; and this very violence will, of itself, exhaust the person, in a greater or less degree. The question is not—"Will violence injure him?" for we know it will; but—"Is it not a less evil to oppose the disease by violence, in the hope of overcoming it, than to let it run on till it destroys life?"

It is on these principles, we believe, that poisonous medicines are given. They are regarded as only a choice of evils; an evil indeed, but a necessary one.

APHORISMS OF HIPPOCRATES.

Hippocrates, who has been sometimes called the father of medicine, died about 2200 years ago; yet his opinions still have much influence. He is said to have written seventy-two volumes; but many which are attributed to him are believed to be spurious. Among those which are admitted to be genuine are his "Aphorisms," from which we have made a very few extracts. They are not numbered in the original work, but we have added the numbers ourselves, that we may be able to refer to them with convenience in our remarks at the close.

1. Those aliments which are grateful, although somewhat objectionable, are to be preferred to those which are more unwholesome, yet less grateful.

2. Long accustomed, and even pernicious habits are less hurtful than those which are in themselves preferable, but to which we are unaccustomed. We ought, therefore, to adopt the latter gradually.

3. The aged and the weak, who are inured to labor, bear it more easily than the young and robust, who are not habituated to it.

4. During hunger, labor is injurious.

5. Those whose constitutions are healthy, are as speedily broken down by purgatives as those who use an unwholesome diet.

6. In summer and autumn, digestion is difficult; in winter, vigorous; in spring, indifferent.

7. There are some constitutions which summer either improves or injures; and others, again, on which winter produces similar effects.

8. The growing body has most of innate heat, and therefore requires most aliment; otherwise the constitution suffers. Old men have less heat, and therefore need less food. An over-quantity would injure them.

9. Milk is injurious to those who are affected with headache, fever, and wind in the stomach; also where great thirst exists. It is, however, beneficial in phthisis (consumption,) where little fever is present.

10. Where too much moisture abounds in the body, we ought to have recourse to abstinence, which has a tendency to dry up the humors.

The sentiments of the first of these "aphorisms" may seem at first view to favor epicurism; and those of the second, a continuance in bad habits. But is it so? Does not the final clause of the second teach a different doctrine? Do we not even derive much encouragement from the consideration which is mentioned, in our efforts to overcome every vice? For if even a *pernicious* course of conduct becomes pleasurable by *habit*, must not a *virtuous* course become far more so? What greater inducement to reform could be offered?

So of eating. If those aliments which are objectionable become by habit more salutary than others which are somewhat better in their nature, what a strong encouragement is this to select those which we know to be best for us, and persist in their use till habit shall render them agreeable!

If aphorism No. 5 is correct—and we have do doubt on the subject—how carefully ought we to avoid all unnecessary use of medicine; for not only purgatives, but all powerful medicines, tend to the same result, and should, if possible, be avoided. We have known many a constitution broken up, by living near an apothecary's shop; or what amounts to the same thing, by keeping medicine in the house. But we have dwelt long enough for once, on this painful topic, in another place. We will only repeat that we have seen parents childless for the same reason; and that posterity, even when it exists, under these unfavorable circumstances, is in itself often wretched, and seldom a blessing to the community.

A MAN WITH A CONSCIENCE.

Mr. Editor:—I have recently been perusing the numbers of the "Moral Reformer," and am very much interested in them. My views respecting *meats* and *drinks* have been gradually assuming a character corresponding with your own, as expressed in the "Reformer;" and I

cannot but think that those views are correct, although a *voice from within* cries loudly against them.

But I am troubled on one point, intimately connected with this subject, and if you can give me advice, you will confer a very great favor.

I reason thus with myself. If tea and coffee are injurious to the human system, as well as tobacco and alcohol, is it not morally wrong to use them? It seems to me that it is. But if this conclusion is correct, then another question arises;—Is it not wrong to *traffic* in them?

This is the point on which I am particularly interested. I have long since banished them as drinks; but I expect before a great while to commence business in the western country, and had intended to keep a country store; which, you know, generally includes dry goods, groceries, &c. Now can I consistently with strict morality and piety expose for sale those articles which I think are injurious in their effects upon those who buy and use them? You perceive that the spirit of my question will include not only tea and coffee, but all articles that are injurious to the human system.

I am a young man and have no particular friend that I can well consult on this subject; and I am deeply anxious on this point. If you will advise me freely, I shall consider it a very great favor, and trust that in so doing, you will be advancing that cause to which you seem to be devoted.

Yours, &c., H.

Reply.—It is next to impossible for us to find time to answer, by private letter, the numerous curious questions of some of our readers who have consciences. Will they not endeavor to be satisfied with an exposition of our views as they shall be developed in the Reformer?

In the present instance, however, we have answered our correspondent very briefly. We have told him that, convinced as we ourselves are that it is wrong to use the articles to which he refers, we should much sooner not only *dig*—for that is comparatively a pleasure—but even *beg*, than traffic in them. But whether it is *his* duty to

"go and do likewise," seems to us to depend upon the depth and strength of his convictions that their use is contrary to the will of God. It is always wrong to act against our firm and abiding convictions.

There is one thing, however, in the tone of some of our correspondents, which discourages us; and we are not unfrequently tempted to throw aside the pen in despair of human nature. When will people have a mind of their own? They talk of *following implicitly our advice*. Why, this will never do. Let them examine the evidence which we and others present; but let them not blindly take the *ipse dix't* of any person on earth; either on these or more important subjects.

GALLAUDET ON INTEMPERANCE.

[From the "Every Day Christian."]

To abstain from *alcoholic drinks* is only a part of the duty of temperance. The body may and does lust against the spirit, in various other ways; and there is danger lest, being subjected to a strict regimen in one respect, it receives indulgences in others, very nearly, if not quite, as injurious.

Excessive food—the use of stimulating provocatives to appetite, and of luxurious dainties, that invite to the prolonged pleasures of the table—the cloying of the stomach, and the taxing the digestive organs to the utmost of their power, by the varieties of curiously compounded preparations which adorn the feast of the skilful housewife, to show her good will to her guests,—all this is *intemperance*. It is an abuse of the bounties of Providence. It is a direct and positive infringement of the injunction, that "whether we eat or drink, or whatsoever we do, we should do all to the glory of God." It is, beyond all doubt, in many cases, the procuring cause of protracted debility or disease, and in all, even among those who have the hardiest constitution, a diminution of that youthful simplicity

of appetite, and pure spontaneity of all the bodily functions, and uniform buoyancy of feeling, which best comport with the healthy and vigorous state of the intellectual and moral powers.

Who but has noticed the condition of his mind and heart —the serenity of his judgment—the faithfulness of his memory—the clearness of his conceptions—the ability to call into exercise whatever he may have of mental vigor and resources—together with the calm and self-possessed state of his affections going forth in easy and happy expressions of good will to others,—after a course, even for a short time, of the strictest simplicity and temperance in food and drink. Can it be doubted, then, that there is an obligation resting upon every follower of Christ—as one bound to the strictest fidelity in his service—of the weightiest and most solemn kind, thus, at all times, to present his body a living sacrifice, holy and acceptable unto God, and to render it continually a fit temple for the indwelling of the Holy Spirit?

The scholar, the writer, or the public speaker, who has at any time a great intellectual effort to make, and one, too, which demands the easy play of the gentler and refined affections round the objects that he wishes to render attractive, or the bolder exercise of intense and lofty feeling round the objects which he desires to place in a strong light, and to invest with powerful persuasives, understands perfectly that indulgence at the table will sadly unfit him for the accomplishment of his task.

A departure from simplicity and plainness in the preparation of food for the table, or from strict temperance in the use of it, mingled, as it often is, with *deeply interesting* (!) conversation, on the part of the professed followers of Christ, with regard to the exquisite relish of some particular dish, and the best and most curious mode of its cookery, and followed up with striking practical illustrations of the undue ascendency of animal gratification over the purer delights of intellectual and religious intercourse—"the feast of reason and the flow of soul—what a contaminating effect must all this have upon the children and youth who witness it! How must it confirm, in his sensuality and sin, the

unbelieving epicurean, who expected far different things, or had a right to expect them, from those who avow that it is a fundamental maxim of their religion, that "whether they eat or drink, or whatsoever they do, they should do all to the glory of God!"

What an obstacle do christians thus present in the way of conducting aright the physical education of children—nay, their *religious* education—and of teaching them by example, which speaks so much more loudly than precept, that *they* must learn how to endure hardness as faithful soldiers of the cross—that they must begin the warfare in the freshness and vigor of their days—and "strive for the mastery"—and bring their animal nature into complete subjection to the intellectual and moral!

Oh! what an opportunity does many a christian father neglect, when—amid the hurrying business and cares of the day, as he meets, for a little while, the tender group committed to his charge, round the domestic board, graced often by guests to whom his children look up with reverence—he fails to make the occasion a profitable one to all, by rational, instructive, and, at proper moments, serious conversation. In this way, how might the finest social delights be enhanced, without one shade of gloom cast over it, and the season of this commingling of domestic love, and of the attachments of friendship, be made subservient to the highest purpose of this life, and of that which is to come!

On the contrary, what with the elaborate and luxurious preparations of the mother, and the epicurean conversation of the father and the guests, and their devotedness to the mere sensual enjoyments that are before them—while all, as the case may be, are the professed followers of Christ—how great the mischief that must be done to the tender and susceptible minds around them; and what stumbling blocks thrown in the way of their becoming the simple and faithful imitators of the example which their parents and friends *ought* to set before them!

EARLY RISING.

[Extracted from the Scientific Tracts, No. 3.]

Dr. Franklin, in his usual good humored manner, has attempted to prove, that in order to have pleasant dreams, it is necessary to retire, at night, with a good conscience. His remarks on the importance of mental quiet are little, if at all, less applicable to the subject of early rising. There cannot be a greater mistake, than to expect sound and refreshing sleep, when we retire with either the mind or the body in an agitated or disturbed state.

There are multitudes, however, who do not hesitate to go at once from hard study, or hard labor of the body—at least of the stomach—to their couches to seek immediate repose. It is difficult to say, whether they suffer most when the boon is, in these cases, for some hours denied them, or when they are disturbed or occasionally aroused by dismal dreams, painfully convulsive movements, or distressing nightmare. In either case, though they may have retired at a seasonable hour, the morning usually comes before they are ready for it; and if it brings with it no headache or other positive disease, it seldom brings with it that degree of resolution which is necessary to enable us to overcome the repugnance which we feel to early rising. This is especially true of the winter, when the weather is not only cold, but we are obliged to rise in a cold room. Thousands in these circumstances will be likely to yield to temptation and slumber longer, who, were they to retire in a quiet state of mind and body, would break the chains of habit and indolence.

I have referred to the cold as having an influence to dissuade the indolent from early rising. Now it has often occurred to me, that they make a sad mistake who think they cannot possibly get up at four, but who are compelled, partly by force of conscience, and partly by necessity, to rise at six. For every one who has reflected on the subject, knows that it is usually quite as cold at six, as at four; perhaps a little colder. What then do we gain in this respect by lying two hours longer?

In regard to the body in particular, it should be remarked, that while it is both unphilosophical and unreasonable to go to bed excessively fatigued, it is much more unreasonable to do so with a heavy load imposed on the stomach.

Many laboring men eat heavy at the close of their day's work, and then retire immediately; and if they do not, in this way, subject themselves to all the immediate horrors which I have mentioned as accompanying an unquiet state of mind—of which there is very great danger—they will, at least, awake with those bad feelings, which they mistake for a want of sufficient sleep. How many a time has not only the farmer, but the man of almost every other avocation, after eating his heavy suppers and going immediately to bed, awaked and attempted to rise betimes, in vain. I do not mean to say, that there was any physical impossibility in the case; but there was such a strange state of feeling, and such a propensity to "a little more slumber," as overcame every virtuous resolution which had been previously formed, and which, perhaps, had been partly revived at the moment of his awaking. And he who for once indulges himself in lying a little longer, under these circumstances, is apt to do so again and again, till, at last, he becomes what he was before. Or, like the man in the gospel, his unclean house, though emptied, swept and garnished, becomes, by an injudicious return, and ill-assorted company, infinitely worse than before.

There is no safety in this unpleasant, yet very common case, but in springing out of bed the instant we awake. Linger not a moment on the confines of Sodom, but force yourselves in an instant upon your feet. If you have not had sleep enough, retire a little earlier than usual the following evening; and if you have retired in an improper state of body or mind, see that you do so no more.

Instead of retiring while the body, or the stomach, or the mind, are unfit for it, it were far better to spend an hour or two in pleasant, amusing conversation, or in some light recreation. Perhaps there is no place which will furnish a greater variety of pleasures and amusements of the right kind, than the domestic circle.

As another preparation still for quiet and refreshing sleep, and a disposition to rise early, I might mention—and I now speak as a philosopher merely, and not as a christian—those moral and religious duties which have been so often enjoined on families, and which have, to a greater or less extent, and in some form or other, been so early and so extensively practised.

LETTER TO THE PUBLISHERS.

Having had an opportunity of perusing the Reformer for a year past, I have been so much gratified and instructed, that I not only wish to be farther benefited myself, but also to extend the blessings set before me to others. I cannot indeed think the sentiments of a private, humble individual of much consequence in the abstract, but I am sensible that to a benevolent mind the knowledge of having been beneficial, to the most humble, is gratifying; and when engaged in doing good to the souls and bodies of mankind, the smallest success is encouraging.

That your work is calculated to do much spiritual as well as temporal good, I cannot doubt. That the life of man may be prolonged by proper means, I fully believe; and that these means are consonant with the principles of the gospel, is evident. We are not our own; we are bought with a price, and such a price as leaves us not the shadow of a right to hasten the close of life by a course of self-indulgence. Nor need we consider a cheerful old age as a wretched state of existence.

I regard your effort as one of the signs of the times—as one of the means in the hand of God to the "ushering in" of the great and expected day of the Lord. I cannot say that I precisely concur in every sentiment expressed. I do not expect it. It is not probable that mankind will ever see eye to eye in every minute particular; but the general substance of the work is such as I think no observing mind, especially if imbued with the internal prin-

ciples of the gospel, can peruse without bidding those engaged in it God speed.

I concur in your sentiments respecting confectionary. I am sensible it creates a morbid appetite, and otherwise injures the health; but what are teachers to do if parents do not co-operate; and what is to be done when families engaged in the same occupation are divided?

My business is that of a teacher. I wish to have your work, but must make some extra exertion to obtain it, as well as to add to my little stock for the attainment of other means to the acquisition of knowledge. Besides, I wish, in all I do, to endeavor to do some good. In assisting to promote this cause, I see a great field of usefulness. You have one agent in this city; there is room for more. Are you willing to receive the co-operation of a lady in the distribution of your work? If so, what remuneration are you willing to make? I am prepared to find you as liberal in your estimation of female exertion as that of the other sex.

Yours, &c., A Lady.

New York, April 15, 1836.

RECORD OF REFORM.

Legislation against Vice.—According to a late number of the Juvenile Reformer, (now Journal of Reform,) the Legislature of Maine have taken up the subject of Moral Reform, and done most nobly. At their last session, they passed two laws of very great importance; one against gaming, and another for the suppression of houses of ill fame. We rejoice most heartily at this intelligence, and entirely concur in the following sentiments, from a writer in the paper just mentioned:

"It has been a strange anomaly in our code of laws, heretofore, that the man who feloniously takes from a house the property of another, shall be severely punished; but that he who implants within our neighborhood an infamous house, and acknowledges himself the pander of vice—throws open his doors, and with the

sound of merry music entices the unwary steps of our children thitherward, and, if successful, destroys their virtue and their health—shall be suffered to go at large, still to itinerate, if the atmosphere of one section is too pure for him, to another, and yet another, to breathe out poison and death upon the fairest flowers in the land."

Curious Facts.—About the beginning of last year, the Temperance Recorder, of Albany, appeared to be rapidly running down, having lost, within a very short time, three quarters of its subscribers. As it had never taken grounds against fermented drinks, the friends of the paper proposed that it should take higher ground. It did so; and the consequence was, that for the next sixty days after it began to denounce all fermented drinks, the number of new subscribers averaged 1000 a day.

The executive committee of the N. Y. State Temperance convention, in a late circular, say that they have never been informed of one case, where a person who had signed the temperance pledge ever went back, *directly*, to the use of ardent spirits; but that there were, in the state of New York, in a single year 2500 cases of relapse by means of fermented drinks.

Terrible facts these, to the friends of wine drinking. Let them "beware with what intent they touch" the "accursed thing," in any of its forms.

Beginning at the Right End.—We learn by an article in the "Annals of Education," that at a late meeting of the Society for the Diffusion of Useful Knowledge, in China, the Rev. Peter Parker, a missionary from the United States, insisted on the importance of anatomical instruction, as one of the first steps to the intellectual and moral reformation of that great nation. "Let a complete set of plates," says he, "exhibiting the anatomy of the human subject, of the natural size, be prepared, and let them be circulated in the name of your society."

This is beginning the work of instruction at the right end, instead of putting that last which, as the Editor of the Annals intimates, the Great Teacher of mankind has evidently put first.

A Moral Reform Society has recently been established at Portland, Maine, but not without much opposition.

The Caffers.—Mr. Kay, in his Travels in Caffraria, says that their food is milk—usually in a curdled state, boiled Indian corn, millet, pumpkins, sugar cane, gourds, fruits, and a few esculent roots. They rarely use animal food. Veal they object to, on the same principle, according to Mr. Kay, which would render it bad policy to eat a daughter, or a companion of their bosom. Swine's flesh, and some of the feathered tribes, they reject with abhorrence. None of them keep poultry, and the use of eggs is not allowed. They will not even eat fish, which they regard, for the most part, as fit company for snakes only, and utterly unfit to be the food of gentlemen. Elephant's flesh they will not eat, nor will they domesticate these animals. They only hunt them for the sake of their tusks.

Russia and the United States.—We are accustomed to regard Russia as semi-barbarous; and yet she has 52 boards of health, having under their direction no less than 146 hospitals, 82 almshouses, 68 houses of correction and industry, 33 lunatic asylums, 29 places of education, 16 orphan asylums, and 10 invalid houses. We have one fourth the population of Russia; have we one fourth as many of these excellent establishments?

Peace Principles.—We have seldom seen the true principles in regard to war, and the true ground which should be taken by friends of peace and peace societies, so ably set forth as in the address recently delivered before the Bowdoin Street Peace Society, in Boston, by Rufus P. Stebbins.

Insane Asylum, Philadelphia.—The "Nineteenth Annual Report on the State of the Asylum for the Relief of Persons deprived of the Use of their Reason," has just reached us. This institution is six miles north-east of Philadelphia, and one mile west of the village of Frankford. More than 100 persons have been under care in this asylum, during the year ending March 1; and the success and future prospects of this noble charity appear to be truly encouraging.

Tee-Totallers.—We have received the third number of the Preston Temperance Advocate, a little monthly journal of eight pages, price one penny, devoted to the principles of what is called *tee-totalism*. From this little paper we are glad to learn that the

cause goes on well in England. The number of tee-totallers in some of the towns in the vicinity of Preston is already very great, though we cannot learn what it is with exactness. In Bolton, we believe it is about 500; in Nantwich, 400; Holbeck, 200; Todmorden, 300; Bacup, 240; Leyland, 300: Low Moor, Yorkshire, 200; Keighley, 250; Skipton, 50, and Leeds 50. In the Isle of Man, there are about 850.

One of the temperance papers printed in that country, and we believe extensively circulated, is called the "Youthful Tee-totaller."

NOTICES OF PUBLICATIONS.

THE WAY TO DO GOOD, by JACOB ABBOTT.—This is a volume of 350 well printed duodecimo pages, intended to accompany, or rather form the sequel of the "Young Christian" and the "Corner Stone," by the same author. We regard it as decidedly the best of Mr. A.'s productions. He who can rise from the careful perusal of its pages, without feeling himself better prepared than before for performing the multiplied duties which devolve upon him as a member of society, and above all as a christian, must be very strangely constituted.

CHRISTIAN MEMOIRS, BY PRES. HUMPHREY.—We have not found time to examine this book with sufficient care to enable us to speak with confidence of its merits, as a literary production; but of its excellent moral tendency we feel more sure. We are pleased with the manner in which the publisher has performed his part. Happy are they who do not, in the discharge of their every day duties, lay aside their consciences, as they do their Sunday coats. We believe the conscience is for every day's use.

THE PEEP OF DAY. 182 pages; THE FARM HOUSE, 149 pages.—These are some of the first numbers of a series of books which Mr. Wm. Pierce, of Boston, intends to publish for children under twelve years of age. They are good; but what strikes us most is their beautiful engravings, and large and liberal type.

The Philosophy of Living.—This work is a slender affair, especially when we consider the respectable source from which it emanated. How Dr. Ticknor, with his hours as well filled with occupation as his patients' windows are with "gallipots," or their stomachs with "drugs," could consent to send forth to the world such a crude, contradictory work, and call it the Philosophy of Living, we cannot conjecture. How, above all, he could so mistake as to think of its standing not only on the same shelf, but side by side with the more philosophical work of Dr. Combe, is still more inconceivable. But we have not room to particularize: we may do it hereafter. We will only say at present that the work will and must have a bad tendency.

The Messrs. Harpers, by the way, if they happen to have the wrong phrenological "bumps," may do immense mischief in our country. But we hope better things. They will not surely be willing to fill their own pockets with the precious *minerals*, by *undermining* the public morals.

The Annals of Education.—We have seldom known a thinking subscriber to this work discontinue his subscription. And there are multitudes of persons who earn their bread by the sweat of their face, who yet spend the only three dollars they can spare, after themselves and their families are comfortably fed and clothed, for this valuable as well as interesting periodical.

The Boston Medical and Surgical Journal.—This, though intended principally for medical men, would be useful to most intelligent parents. Not because it discusses—just now—the merits of Grahamism; but because it embraces a great many facts and topics, in the progress of the year, which are of the utmost importance to parents and educators, but which will hardly be found by such persons anywhere else. Every reading room and every library, at least, ought to have a copy.

Scientific Tracts.—The number of this work, for the first of this month, is on "Water," by C. T. Jackson, M. D.

☞ JUST OUT OF PRESS, ☜

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CHAPTER VI.—On Bathing.
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CHAPTER XII.—Crying.
CHAPTER XIII.—Laughing.
CHAPTER XIV.—Sleep. Sec. 1—Hour for Repose. Sec. 2—Place. Sec. 3—Purity of the Air. Sec. 4—The Bed. Sec. 5—The Covering. Sec. 6—Night Dresses. Sec. 7—Posture of the Body. Sec. 8—State of the Mind. Sec. 9—Quality of Sleep Sec. 10—Quantity.
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CHAPTER XVI.—Hardening the Constitution.
CHAPTER XVII.—Society.
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AND

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WM. A. ALCOTT, EDITOR.

Author of the "Young Man's Guide," the "Young Mother," and the "House I live in."

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MORAL REFORMER,

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Teacher on the Human Constitution.

JULY, 1836.

SLEEPING ON FEATHER BEDS.

"Sleeping on soft beds," says a writer in the Boston Medical and Surgical Journal, while treating of the causes of consumption, "is a practice of almost universal prevalence, at the present day, throughout the civilized world: yet perhaps there are few practices that have a more pernicious influence on the young than this. Sleep is as necessary to life as food; the exhausted excitability of the system must be repaired, as well as the channels of nutrition supplied; but excessive luxuries in either are injurious to health, and the epicure in one is as irrational as the epicure in the other. Children and youth who are accustomed to sleep on soft beds during the warm season, require more than ordinary force of constitution not to be injured by it."

In speaking, in this place, of soft beds, it is believed that the writer refers principally to feathers; for we know not why the mere circumstance of a bed's being soft, should be a very strong objection to its use. It is true, that it is an almost universal practice with physicians, to place their patients who are greatly debilitated, in many diseases, on hard beds; but we have supposed it was chiefly because feather beds were obviously injurious, and hard beds were the only convenient substitute. We do not know, however, but too much of mere softness is injurious, even to persons in health.

But as to the use of feathers, especially in summer, we believe there is now scarcely a division of opinion, among those whose opinion is of any value. Some reject them both in summer and winter. Even Dr. Dunglison—and if *he* makes the concession, who will not?—admits that, "on the whole, perhaps the ordinary hair mattress is best adapted for both summer and winter." *

Perhaps it may not be easy to give a satisfactory account of the manner in which beds of feathers so generally operate to produce weakness, as to have set the whole medical world against them; but that such is their tendency, we believe few, very few, will have the hardihood to deny.

Every one who has slept much on feathers must have observed, however, that the air of the room where he sleeps always appears to be more impure and oppressive when he rises in the morning, than when the bed consists of other materials; and that the lungs, in particular, are more affected by it. To some persons, the oppression is quite intolerable. It is believed that this arises from a peculiar kind of effluvia which the feathers emit. And hence it is, perhaps, that feather beds tend to induce consumption.

Besides, feathers do, in fact, however difficult it may be to account for it, stimulate the surface of the body—the cuticular system—more than any other soft material, as well as cause a greater degree of perspiration; and this of a more relaxing kind, too, than perspiration induced by other causes. The loins and kidneys appear to be more affected, and indeed, the system in general appears to suffer more.

There are a thousand other causes in perpetual operation to produce this fatal malady, besides feather beds, it is true. These may, and most unquestionably do, slay their thousands; but abuses in eating, drinking, dress, and a formidable list of other causes, almost too numerous to mention, slay their ten thousands—nay, their millions.

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* Elements of Hygiene, page 446.

A fact came under our notice, not long since, which may be worth relating. It is true it is *only* one fact, but so far as it goes, its language is most striking.

A Boston boy, about nine years of age, has been accustomed to go out of the city fifteen or twenty miles, every spring, to spend a few weeks in the family of his grandmother. He is usually somewhat feeble at this season; but the journey, and the residence there of a few weeks, always restores him to more than his wonted vigor.

We said always; but last spring, this effect failed of being produced. The boy continued as pale and feeble after his removal as before; indeed he was rather more so. What could be the cause?

It happened that the boy had never slept on feathers at home, nor until now, when abroad. But in this instance, the good grandmother had forgotten to take off her feather bed. "I see now," said she, "what the matter is with John;" and so removed the feather bed and gave him a mattress. He immediately began to increase in vigor, and soon became uncommonly healthy.

Can there be a stronger case than this? And yet the world is full of facts not unlike it. Why then do not people make the natural and legitimate inference?

WANT OF PUNCTUALITY.

Mr. Editor:—You have doubtless heard the story of Nelson, how that when he made an engagement for a given hour, he was always on the spot just fifteen minutes before the time; and if the other party was not present *at* the time, he never waited for them a moment. You know, too, as well as myself, the remarkable punctuality of Washington, and several other active and eminent and useful men. And you cannot but have observed, how much of human misery, in all the walks of life, is the result of a neglect of this great virtue.

Now it seems to me, Mr. Editor, that you could not do better than to devote half a dozen of your pages to a grave lecture on this subject; for I am sure it would do great good. I am not flattering you—no, by no means—when I say that your instructions are heard, in my own family at least, with very great interest; and they come as with a voice of authority.

To help you on your way, let me relate to you something of my own sad experience. I am a married man, and we have a family of three young children. My companion is one of the best women in the world, except in this single thing,—she is not punctual. And yet, excellent as she is, as a companion, as a friend, as a housekeeper, even, this single thing—her total disregard of punctuality—embitters all my happiness; and ultimately diminishes greatly her own.

I am most troubled by her want of punctuality in regard to meals—especially breakfast. I am a literary man. I rise at five o'clock all the year round. My wife lies much later, and in winter, we do not have breakfast until eight o'clock. The lateness of the hour, however, causes me very little inconvenience. It is true, I should like it rather better if I could breakfast at six; but I am willing —entirely so—to waive that point; and if I can breakfast precisely at the time set, I care not whether it is eight or nine o'clock.

But herein consists the trouble of which I was going to speak. Though I have told my wife, perhaps a hundred times, exactly how the matter stands—though I have given her all my reasons why it is indispensable, in my business, that breakfast should be ready precisely at the appointed hour, be that hour what it may,* and though I have been making these efforts now for more than nine years, I am just as far from having attained my object as I was nine years ago. She understands my reasons for demanding punctuality, it is true, and promises most sincerely to re-

* A few minutes earlier than the hour causes me no particular inconvenience, but a *minute* later is sometimes a serious evil.

form, and perhaps keeps her promise for a day or two; but such is the tyranny of early habit, that she soon slides into the old track again; and lo! breakfast, instead of coming upon the table at eight, comes at five, ten, and sometimes twelve or fifteen minutes after that hour has fairly arrived.

What grieves me most, too, is, that my poor wife herself sometimes suffers a great deal on my account; and yet, strange to tell, her suffering does not reform her—no, not in the least. As soon as she sees that the clock is about to strike eight, and breakfast is not ready, she begins to fret and hurry herself and others, and in flying from place to place, to get just so many plates, and knives, and forks, and spoons, she not only breaks furniture, knocks over a chair or two, and perhaps knocks down one or two of the children, but she gets so hurried, excited and fatigued, that she loses half the comfort of her own breakfast.

How many times have I told her, that if she could not get breakfast ready precisely at eight, without so much trouble, it would be well—and I was entirely willing—that she should fix the hour at half past eight, or even at nine. But no, that is an unfashionable hour; and what would people say? "No, it shall be ready in season tomorrow morning." So she says; but so it does not often turn out. I do not suppose it would mend the matter much, by the way, if the hour was put a little later; for if it was at nine, or even at ten, she would probably—such are her nature and habits—be just about as much later than the time appointed as she now is.

I have tried another plan. I confine myself and the children, of late, almost entirely to bread, at our morning meal; partly, indeed, from principle, but partly, too, that the task of my poor wife may be so lightened that we may be secure of breakfast, at the time. One set of plates, and a single set of knives and forks are all the furniture which our plain arrangements require—at least, this is the plan we have adopted for the last six months;—and as we are temperance folks, and drink nothing but

water at our meals, this saves the trouble of "boiling the tea-kettle," or making tea and coffee.

I have also, again and again, offered to hire a girl to assist her, much as I hate the practice of having domestics in the house; but she says that would not mend the matter at all—that a girl would hinder just about as much as she would help her; and on the whole, I think so too. I have offered to confine myself entirely to some potatoes, or a piece of bread, for breakfast; and all this in hopes of gaining the grand point—punctuality, but in vain.

Now, Mr. Reformer, what is to be done? Is it in your power to help us out of our trouble? We both perfectly understand the nature of the case. I even told my wife that I was going to write to you about it, and she united in the plan, most heartily. But these conceding folks are the very worst sort of folks to reclaim, after all. Have you not found it so? They say—"Oh yes, it is all true, every word of it." And yet their hearts, or at least their habits, remain unaffected. They go their way, and pursue the same beaten path of error—their previous promises and resolutions to the contrary notwithstanding.

I entreat you, therefore, with all the earnestness of a husband and father, that you will, if you can, give us some advice on this subject. I should not have the boldness to ask such a favor, by the way, did I expect it would benefit nobody but myself and my family. But you cannot be ignorant that I am very far from being a sufferer alone, in this matter. My neighbors suffer too; and that in various ways. Indeed, sir, if I were to point out a single error, as producing more of mischief to the human race than any other in the whole catalogue of human evils, it would be this—the almost universal disregard of punctuality.

Your Friend, W. S.

Note by the Editor.—We sympathize, most deeply, with W. S., and hope to be able, ere long, to comply with his request. He probably does not exaggerate the evils of the vice, (for a vice it certainly is,) of which he speaks.

Want of punctuality in complying with our business engagements alone, does more mischief in the world than can be estimated by mere human powers. It distorts everything, and poisons everything; and if there be a remedy, it should be found out and applied. The discoverer will far more richly deserve a statue than he who should find out the art of producing perpetual motion.

THOMAS SHILLITOE.

At a temperance meeting in London, three or four years ago, Mr. Thomas Shillitoe, of Tottenham, then in his 80th year, was present, and made the following address to the meeting,* which was received with much applause. Mr. Shillitoe had walked six miles to attend the meeting; and we believe he still continues to walk from Tottenham to London. But now for the address:

I believe I am safe in saying that duty has brought me here to-day, to prove, from my own experience of thirty years, which is said to be the best schoolmaster, that ardent spirits are not essential to the health and to the comfort of mankind; and also to prove the fallacy of the opinion abroad, that where individuals have been in the habitual use of them, it is dangerous for such to abandon their use all at once.

A fright, when a lad, brought on a very severe nervous complaint, which increased as I grew up. At the twenty-fourth year of my age, my health became so impaired that my medical attendant ordered me to quit London altogether, and put me on a very generous diet. A beef-steak, and some of the best ale that could be procured, were ordered for my breakfast, and at my dinner and supper, plenty of good ale and wine, and, to avoid obesity, vegetable diet.

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* Mr. Shillitoe has recently attended another temperance meeting in London, and made an interesting address.

This mode of dieting I pursued for twenty years. My health gradually more and more declined, and my nerves were so enfeebled, that twice I was confined to my bed, from the sudden sight of a mouse. These frights, too, which proceeded from different causes, produced such dread, such horror, such debility, and such sinking and frequent craving for food and stimulants, for several days afterwards, and my frame became so overcharged with the quantity of food and liquids, and my nervous irritability so increased, that I felt as if I could not live.

Smoking, and spirits and water, were then recommended. Although the quantity was increased from time to time, they did not produce the effect I desired. I became alarmed at the consequences, not knowing where it would end. These not producing sleep, I was then advised to have recourse to laudanum. I began with ten drops, yet I found I was obliged to increase my dose three drops every third night, until it got to one hundred and eighty drops. I left off at that quantity.

In addition to my nervous attacks, (I apprehend in consequence of my generous and high manner of living,) I became bilious, rheumatic and gouty; I frequently had very bad colds and sore throat; and I can only describe the situation I was brought into, by saying, I went about day by day, frightened for fear of being frightened—a dreadful situation indeed to be living in.

I made a visit to a medical friend of mine in Hampshire, where I spent some time. This afforded him an opportunity of observing the state of my health, and the effect which my manner of living had on my constitution; and before I quitted his house, he advised me to make a general change in my manner of living—to abandon my beef-steak, and the use of all fermented liquors, and to use animal food but very sparingly.

At first, it appeared to me as if human nature could hardly be willing to submit to my friend's prescription; for my physician in London had desired me to double my portion of ale in the morning, saying my hypochondriacal habit required it. At last I called upon him for his advice, in as debilitated a state of body, I think, as I well

could be, to walk about. His advice to me was, to procure some of the oldest Madeira wine that could be got, and to take a bottle in as short a time as possible. A friend of mine provided me some, which he told me was twenty years old. I believe it is best thus to go into the details of what I suffered. I took the bottle of wine between the hours of eight and ten at night, and it produced very little more effect, such was my state of debility, than if I had taken so much water. But feeling satisfied of the sincerity of my friend, who had enforced to me the necessity of a general change, I made up my mind to be willing to seek help from almighty God, that I might give it a fair trial, satisfied as I was, that nothing short of his help could enable me to endure the conflict I must undergo.

When I returned to my own home, favored as I believe I was, with that help which would bear me up in making the attempt, I proceeded all at once—for I found tampering with these things would not do—and gave up my laudanum, fermented liquors of every kind, and my meat breakfast. My health began gradually to improve, although I felt some of the effects of the old complaint in my stomach, after I had taken my dinner meal; I therefore confined myself wholly to vegetable diet, and my health has gradually improved from that time to the present, so that I am able to say, to the praise of him who enabled me to make the sacrifice of these things, that I am stronger now, in my eightieth year, than I was fifty years ago, when in the habit of taking animal food, wine, strong malt liquor, and spirits and water; and my bilious, my rheumatic and my gouty complaints, I think I may say, are no more; nor have I, since this change, ever had an attack of that most dreadful of maladies, hypochondria. I call it most dreadful, from what I have felt of it. It exceeds derangement, because when derangement takes place, the mind is gone.

I find, from continued experience, (it being thirty years since I ate fish, flesh or fowl, or took fermented liquor of any kind whatsoever,) that abstinence is the best medicine. I don't meddle with fermented liquors of any kind,

even as medicine. I find I am capable of doing better without them than when I was in the daily use of them.

It is an opinion that it is necessary to take ardent spirits when people are travelling, to defend them from cold. Now I will mention two striking instances of my experience to the contrary. Having to travel from Copenhagen, in Denmark, to Christiana, in Norway, eleven days' journey before me, in carts that would have no covering to them, in the twelfth month, (that is, December,) when the frost was very severe, my friends told me I must have spirits. We sometimes started at four in the morning, and travelled till ten at night at that season of the year, fearing the falls of snow might have a tendency to impede our journey; and I never took anything stronger than coffee, while the man whom I hired to take charge of me was taking his spirits, and seemed as if he could not do without them. I have reason, however, to believe I suffered less from cold than he did. I spent the greater part of the winter at Petersburg, and travelled on sledges, without having recourse to anything stronger than coffee.

I do not say my mode of living would do for all constitutions; but I *am* sure that if persons had but courage to *make a trial of it*, it would suit a great many, and be the means of procuring and preserving their health better than living in a more generous way.

When I think of my friend who put me on this mode of living, I am satisfied of this, that he did more towards my comfort here, and towards my endeavoring to seek after a better inheritance in the world to come, than if he had given me *ten thousand sovereigns*. It is probable such a present would have promoted an increase of the indulgence in which I was living, and would have been almost sure to increase that state of disease which I had from time to time been laboring under.

And another way in which I was favored to experience help, in my willingness to abandon all these things, arose from the effect my abstinence had on my natural temper. My natural disposition is very irritable, and was not helped by my nervous complaint, irritability being very much attached to such complaints. I am persuaded that ardent

spirits, and high living, have more or less effect in tending to raise into action our evil propensities, which, if given way to, war against the soul, and render us displeasing to almighty God.

When I recur to the effects that the use of ardent spirits had on my health and on my mind, I am renewedly confirmed in my belief that the Good Power never had anything to do in producing them, and that therefore they must have been produced by the evil power—that power which envies our happiness here and hereafter. And I am now about to close with some expressions of a physician to one of the duchesses of Marlborough—"Madam, eat less, take physic, or be sick."

WHY CONDEMN MILK?

For the sake of our correspondent who asks why it is that we condemn milk as food, and what possible objection can be brought against it, as well as for the benefit of other readers who may be interested in the subject, we have thrown together the following thoughts.

We DO NOT CONDEMN milk as food. In the first place, we simply asserted that we had not used it since last year; in the second place, we did not place it in the list of articles which we are accustomed to use. Was this to *condemn* it? Strange that silence respecting a thing, or even neglect to use it, should imply its condemnation!

One reason why we do not use milk is, that we cannot use EVERYTHING, if we would; especially when we restrict ourselves, as we deem it our duty to do, to very few kinds of food at the same meal. We are virtually obliged to select a few of the best articles with which we are acquainted—such as, in their various forms and modes of preparation, constitute some twenty or thirty different dishes, and confine ourselves to this range. And in making our selection, milk is excluded, because we find so many things which, for adults, we think better. Milk

is not so well adapted to the digestive powers of adults as more solid food; though, if perfect in its quality, not decidedly bad. But hence arises our second objection to it.

Milk is generally impure. It is an animal product; and most domestic animals are diseased. We have already insisted that animals which are fattened for the market are subjects of disease. But so is the cow, especially about our cities. To have her in perfect health, she should feed from the first on pure and perfect grass, and drink pure water; and both should be in suitable quantity. She should also roam the pastures freely, and breathe pure air. She should not be fed with any of our domestic slops, particularly warm ones. If educated thus, and if of suitable age, her milk will be comparatively pure; but just in proportion as, in her management, there has been a departure from this standard, just in the same proportion will her milk be unwholesome.

Now it is well known to those who have at all investigated the matter, that wherever man cultivates the soil he treads on, his imperfect modes of cultivating, and especially of manuring it, do actually produce diseased products. This is most strikingly true around cities, and in all thickly settled or highly cultivated places. In such situations, almost every article raised for the support of man or beast, is more or less diseased; to say nothing of the poisonous buttercup, and many other acrid plants, which are sometimes cropped with the grass in summer, and frequently eaten with the hay in winter.

Further, every physiologist well knows, that if diseased vegetable substances be eaten by animals that give milk, they are, to a very great extent, carried into that fluid—sometimes almost unchanged. Hence if the food, drink, air or exercise of the cow be but *slightly* varied from the healthy standard, it affects, even disproportionally, the milk, and consequently, him who receives it as food. Who, then, will be willing—so long as better food can be had—to eat the milk of cows about our cities, confined, ill fed and ill watered as they usually are? We have entirely omitted the consideration of those accidental impurities to which milk, especially *market* milk, is often ex-

posed. It is enough, in all conscience, to be obliged to eat vegetables which are usually more or less diseased, without being compelled to eat them after they have been carried through the impure fluids of a living animal.

The third reason why we object to the use of milk is, that it is difficult to subject it, in a due degree, to the process of *insalivation*. With the infant, who has never yet been accustomed to the use of food blended with the saliva, and who has no organs of mastication, the case is very different. But when the individual is furnished with teeth, and the stomach has become accustomed to the presence of food mixed with saliva, milk cannot be so well adapted to digestion as other substances, even when taken alone. But when we soak bread, &c. to a pap in the liquid—a very common case—a double deed of mischief is done. We cannot, therefore, in our own case, as an adult, conscientiously use milk for food, even were it pure and perfect, so long as we can procure substances which we are convinced are better adapted to the constitutional laws of our organs, and of the whole system.

We wish, however, to remark, once for all, that an article of food which is naturally, and indeed usually inferior, in its adaptation to supply the wants of our systems in a healthy manner, may, nevertheless, if excellent in its kind, be more wholesome than an article which is, in its nature, far preferable, but which has somehow or other become vitiated or adulterated. Thus good milk is far more wholesome, in general, than very fat or greasy food; good FLOUR bread is better than bread made of *bad* meal, though unbolted; and good muscle, (the lean portions,) of wild animals, far more wholesome than bad bread, rice, potatoes, apples, &c. In these cases, therefore—say in the first case—he who is so situated as to be compelled to a choice between a large proportion of fat meat or greasy food and good milk, should, as a choice of evils, prefer the latter. Indeed, so stimulating, and so miserably adapted to the human stomach is animal food, even in its best state, that he who should abandon it, in favor of good bread and milk, would doubtless, in time, find his account in it. The great advantage of having

good bread in his stomach, would fully counterbalance the disadvantages of a large quantity of food both liquid and unmasticated.

Here we shall be met—as we are at almost every turn—with the old notion, that there is a great variety of constitutions, "that what is one man's meat is another man's poison," and that some persons, for example, cannot use milk, if they wou'd. We are acquainted with several distinguished men—one of them the first, or at least not the second physician in his native city—who say they cannot eat milk; but would give the world, almost, if they could.

Now there is a period in the history of every individual when milk "agrees" with him; and except in the case of what is called an *idiosyncrasy*, we are quite confident every healthy person may bring himself to a state in which it will agree pretty well with him again. A pure, rational appetite may be made to relish whatever is best for us; and even to prefer it. To maintain a contrary doctrine would be to impeach him who formed it. With the exception, therefore, of those who have peculiar *idiosyncrasies*—and even a majority of these may be overcome—every one who is willing to be rational in all his habits, may soon bring himself not only to prefer milk, if he thinks best to use it, or any other article comparatively wholesome which now disagrees with him, but to find it sit well, or "agree."

As to the notion that "what is meat to one is poison to another," or that there is a great variety of constitution, it is, as usually understood, entirely a mistake. Custom, which is second nature, makes great changes in our habits, we know; but everything which is superinduced by mere custom is alterable. But independent of the impressions made by different habits, and other external circumstances, operating on us or on those who were our predecessors, the human constitution is an unit. It is just as true that novels will form good intellect in some individuals, but not in others, as that bad food, thrown into the bodily stomach, will form good body for some persons, and not for others. The truth is, that as a general rule, when we speak of man according to his real na-

ture, independent of external circumstances, which somewhat modify things, what is meat to one is meat to all others, and what is poison to one is poison to all others,—physically, morally and intellectually.

THE SUMMER FRUITS.

The earlier fruits are now beginning to make their appearance—the strawberry, the cherry, the currant, the gooseberry, &c. The season of the former has, indeed, already gone by, in many parts of New England. The questions will now be perpetually asked—and by none more frequently than by those who pay no regard to the advice usually given them—What do you say of fruit?—Are cherries wholesome?—Are currants wholesome?—What do you say of this?—What do you think of that?

Our own opinion is, that nearly all of the summer fruits, used under proper restrictions, are wholesome; and not only wholesome, but positively useful and salutary.

We do not believe, however, that unripe fruits, or those which are only half ripe, are useful. We do not believe that even *the best* of them are useful, after our stomachs are filled with something else. We do not think it advisable to be eating them at all hours of the day; nor do we believe in mixing them with wine, sugar, cream, &c.

If people will eat these fruits when just plucked, perfectly ripe, from the trees or vines on which they grow, without anything added to them,* and make them a part or the whole of a meal—especially a morning meal—and if they do not use them to excess, and swallow too many of their stones and tough skins, we believe that they may

* Our objection to adding anything to them arises from the consideration, that he who formed them knew best in what proportion to mix the acid, the saccharine substance, the water, &c. Is it probable that we can improve them?

not only use them with perfect security, but that they will often serve as a preventive of summer and fall diseases.

We do not mean by this, that those who have lived according to truth and nature, especially during the preceding winter, really stand in need of these things, as a preventive of disease; but only that having infringed upon what Combe calls the organic laws, all their lives, and having become somewhat predisposed to summer or autumnal disease, the cooling pulp and juices of these fruits, while they please the taste and nourish us, do, at the same time, correct the tendency to disease, and save us from much of the punishment and suffering which would otherwise fall to our lot.

THE DIN OF POTS AND KETTLES.

Mr. Graham, in one of his recent lectures in this city, made the following singular apostrophe:—"Oh, when will this everlasting din of pots and kettles and frying pans cease?" and we respond most heartily to the feelings which we have no doubt dictated it. For if Mr. Graham should accomplish nothing more than to change that public opinion which now requires females to devote all their noble faculties and powers of mind and body to providing for the mere physical wants of their lords, he will prove one of the greatest of human benefactors.

We have been led to these remarks by what actually occurred once in our own history. We were in a family of persons, all of whom were either true Grahamites, or so far in favor of Mr. G.'s principles that, except the mistress of the family herself, they would have been as happy in the use of a breakfast of good bread, and nothing more, as in any other kind of breakfast which could be named.

We were permitted to remain in the family during a Sabbath. It was as beautiful a morning as was ever seen. The people did not lie an hour or two later than usual,

because it was Sunday, as is too extensively the fashion. They were up and active at sunrise, which, at that season, was about five o'clock. But they were no sooner up, than the "din of pots and kettles" commenced; and though the breakfast was a plain one, the mistress of the house was very busily engaged the whole morning in preparing it; and the breakfast bell was not rung till more than a quarter past seven. Here were two hours expended in preparing a meal for six persons; to say nothing of the subsequent labor of washing the dishes, restoring them to their place, &c. And what is more remarkable still, the good lady performed all this labor with the utmost cheerfulness; for having been in the habit of employing herself in this way for thirty years, she scarcely knew that it was possible to do otherwise.

Now it happened that, at the very moment which I have referred to, this lady had in the house an ample supply of the best of bread, and a well at her door containing the most pure and excellent water; and three of us, at least, would have preferred nothing else for our breakfast. Why, then, should a female spend the one half of two hours of valuable time, with a view to please three persons, when she would have gratified them much more by the labor of fifteen minutes only. It could not have taken over fifteen minutes to set a loaf or two of bread, and a pitcher of water, and a sufficient number of plates, knives and tumblers upon the table—including the subsequent and necessary washing. And yet there is not—there cannot be—to the unperverted appetite, a more wholesome or a more pleasant breakfast than good bread—the staff of life—and heaven's own pure nectar, from the crystal well.

Oh it is painful—more, it is pitiable—in a christian community, to suffer nearly the whole time of females to be taken up in providing for the wants of the body. They were formed by Heaven to be the educators of our race; to educate their minds and hearts, as well as their bodies. We admit, most cheerfully, that, as a means of producing vigorous minds and good hearts, a due attention to food, drink, clothing, &c. is indispensable. But

the evil is that females not only spend double the time necessary for this purpose, but they also misapply it. They are chiefly employed in perverting—spoiling our food and drink—instead of making it better. If the best food now known were in general use, and no other, and if cookery, wherever it could not improve it, were wholly dispensed with, more than one half of the female labor now expended could be saved, to be devoted to the more glorious purpose of assisting in elevating and improving the minds and hearts of their husbands, their brothers, their sisters, their children, and the world around them. And what an addition to human happiness would it make, to double the present amount of female labor and influence, and direct it to the improvement of those over whom God has given them such unbounded control!

But I have not yet finished my remarks. How much greater would be the gain, by such a modification of the social system as would save a part of that female labor which is now wasted in our small families! In other words, how much might be saved by setting larger tables; to say nothing of the tendency which eating together has to remove our prejudices, subdue our resentments, soften and harmonize the feelings, and

"To make man mild and sociable to man."

Every one knows that there are a multiplicity of little things connected with house-keeping which might just as well be done for twenty persons as for two. There are, indeed, very few in which the increase of labor is equal to the increase of the number of boarders. Whole years, in the aggregate, of every house-keeper's life might easily be saved, for the benefit of her race. To see a patient, laborious female spending nearly her whole life in ministering to the mere physical wants of man, in the various stages of his existence—infancy, childhood, youth, manhood and age—and doing all this with the utmost cheerfulness, and without seeming to know that God has given her a higher, nobler office, or at least without finding any time to perform it, is indeed most lamentable.

But let her not he discouraged. Though she is a slave, she is a noble one. Though she seems doomed to the "everlasting din of pots and kettles," it is not so. The day of her liberty is dawning. The hour of her emancipation is at hand. Not that the physical wants of man are to be overlooked by her; for they have too important a connection with his mental and moral nature to be left to ruder hands than hers, or to be slighted by any. But she is soon to rise to the discharge of her whole duty. She is to be an important instrument of introducing man not only to one world, but to two;—not only to the heaven below, but to that above.

CHAPTER ON DOGS AND CATS.

[Collected from the Genessee Farmer.]

Mr. Editor:—Allow me to record my testimony for the good of my sister house-keepers, and of the community in general, to the singular advantage and addition to domestic comfort, of having about you, as inmates of the house and part of the family, some half a dozen dogs and cats.

Being of a social disposition, and fond of participating in your domestic concerns, it is very pleasant to have them about you in the kitchen, the larder and the pantry, dipping their noses into every dish, to test its flavor and your skill in the important art of cookery.

Again, when you have cleaned up your floors, and are trying to have things a little neat and tidy about you, how pleasant it is to have Bose, Towser, and some two or three more whelps of less degree, come tracking across your floors and carpets—especially in wet, muddy weather! Particularly agreeable is their presence in the house, just after their return from a repast upon some neighboring dead carcass, by the delightful odor with which they regale your olfactories. In this respect, how agreeable, too,

are a litter of cats and kittens about the house, imparting a peculiar fragrance to every room to which they have access, from the garret to the cellar, rendering the more costly perfume of musk altogether unnecessary!

Nor is this the only sense that is delighted. How sweet is the music of the canine corps, from the grum bass of Bose to the fine treble of my lady's lap-dog, barking and yelping when some stranger approaches the premises; or, for their own amusement and yours, keeping up their incessant barking through the night. What can be more charming than the plaintive notes of the howling of a dog at the still hour of midnight!

Nor less is the delight which the feline corps afford by their music; especially when some forty cats or less, (at any rate "our cat and another one," as the boy said,) get together in their nocturnal visits, for a serenade, under your window, and set up their caterwauling, to the no small terror of the children and maids. Who has not listened, transported with their delightful harmony, to each performer carrying his separate part, with varied cadence, from high to low, from soft and plaintive to more full and bold notes, until the grand chorus bursts forth at once in one tremendous squall. Particularly, how agreeable is it to be thus serenaded and kept awake, when you have been broken of your rest for several nights previous, or are desirous to obtain a little sleep and respite from the torments of a toothache! (for who, Mr. Editor, that has arrived at the age of thirty, has not felt something of the uncomfortableness of the toothache?)

Then, too, consider the profitableness of having a host of dogs and cats about you. It takes as much, ordinarily, to keep a good sized dog, as it does to feed a child. If a poor man wants to keep poor, what better mode can he pursue than to keep two or three dogs, to eat up what should go to feed and clothe his family!

To our wool growers, too, how very profitable the host of dogs that throng the country. It is true they now and then kill a dozen or twenty sheep in a night, but do they not also keep off the wolves? I leave it to the judgment of my betters, if it is not cruel slander upon them, to say

that they have caused the destruction of more sheep than have ever been killed by all the wolves in the country.

I say nothing of the great advantage of having our country well stocked with dogs, to prevent the destruction of human lives, and other property, by rabid animals, mad dogs, mad cats, &c.

So highly do I appreciate the great utility of dogs, that on more accounts than one, I was particularly pleased with the famous dog bill offered some few years since by a member of the New York legislature, to take the existing tax off from dogs, and lay it on old bachelors. I think it would have been a most capital plan. The gentleman who offered the bill, although it did not pass, deserves the thanks and grateful remembrance, not only of the canine race, but of a still more unfortunate race of beings, for whose benefit, as well as that of the dogs, the bill was calculated to operate, viz., the race of old maids, of which I happen——but I will say no more on this point, as I perceive I am bringing the subject a little too near home.

These, Mr. Editor, are some of the particular advantages and comforts of keeping dogs and cats, which I submit to the consideration of all who are interested.

COUSIN TABITHA.

BREAD TOO NUTRITIOUS.

We have heard an able physician of Philadelphia say, that mankind, universally, would live longer and more happily in the exclusive use of bread and water, for food and drink, than in any other manner. Now we doubt this, and will give our reasons.

All food, in order to be wholesome, requires a certain proportion of matter which is not nutritious. Experiments abundantly prove that neither man nor other animals flourish long on purely nutritious substances. It is well known that the exclusive use of corn and other grain,

without hay, straw, or anything else to accompany it, is very far from being the best food for the horse, or the ox. Why should it not be so, then, with man?

From analyses by experienced chemists, it is found that the proportion of nutritive matter in some of the more common human aliments is as follows:

100 lbs.	Wheat	contain	85 lbs.	nutritious matter.
"	Rice	"	90	"
"	Rye	"	80	"
"	Barley	"	83	"
"	Beans	"	89 to 92	"
"	Peas	"	93	"
"	Lentils	"	94	"
"	Meat, (average)		35	"
"	Potatoes	"	25	"
"	Beets	"	14	"
"	Carrots	"	10	"
"	Cabbage	"	7	"
"	Greens	"	6	"
"	Turnips	"	4	"

Now it is well known that multitudes of our race—not half, it is true, but many millions—use more or less of animal food; and some nothing else. And yet, over-stimulating as it is, as well as unfavorable to health in many other respects, and though only half as nutritious according to its weight as the coarsest, poorest bread, it sustains life. Not in the best manner, we confess, nor for the longest period; but in a tolerable share of vigor, and sometimes to a considerable age. It is equally true that large multitudes of the Irish, and perhaps of some other nations, live very well on potatoes, which are less than one third as nutritious as the poorest bread.

The inference we would make from this is, that if meat and potatoes, comparatively innutritious as they are, will sustain life as well as they are known to do, especially potatoes, it would be quite natural to conclude, without any of the experiments to which I have alluded, that bread must be altogether too nutritious for exclusive use. And what it would be thus natural to infer, the experi-

ments of Majendie and other physiologists have abundantly proved.

Rice and pulse are still more highly nutritious than even bread; and yet we see that many eastern nations live on them almost exclusively, especially the millions in the interior of Japan, and some parts of Hindostan and China, and enjoy as good health, and as great a degree of longevity, as many other people. "What then," we shall be asked, "will you say to these facts? Do they not prove that a highly concentrated diet is not injurious?"

By no means. They only prove that, compared with flesh eaters, and with people in the use of every other sensual gratification which can be thought of, they do not appear to suffer.

"But do you, who uphold the vegetable system, mean to have us infer that as bread is twice as nutritious as meat, therefore we ought to use the latter, and not the former?"

That is not our meaning, either. We simply wish to show that bread is too nutritious, and therefore should not be exclusively used, for a great length of time—especially *flour* bread. That which is made of unbolted wheat is the least objectionable. On this a person may subsist, without much injury, for a considerable time. But it is better to combine, even with this, the use of potatoes, beets, turnips, &c., which, as we have seen, are far less purely nutritious. We do not say they should be used at the same meal, but they should be used, in some way or other.

To those who ask—"If meat is only half as nutritious as bread, why not, after all, use *that* with bread?" we will only say, for the present, that it is a great deal too stimulating; reserving the consideration of the subject, at a proper length, for a future occasion.

FEMALE ASSOCIATIONS.

[We cheerfully admit the following article, and will endeavor to answer it in a future number.]

Mr. Editor:—Having read your article in a late number of the Moral Reformer, I cannot but be aware that you will consider me as invading the province of the "lords of creation," by addressing you. But I trust I make a sufficient apology for it, in saying that I do not feel that I am actuated by a single wish to "figure and bluster," but to benefit myself and others, by expressing my regret that anything should be published which will inevitably tend to paralyze the efforts of the active and disinterested, to lull to sleep the consciences of the selfish and slothful, and to lift up the hands and encourage the hearts of those that are making every possible effort to put down all benevolent enterprises, whether upheld by male or female associations. Besides, I am doing it at home—within the limits which you, in your generosity, have prescribed to us, females—and feel that, in doing it, I can take hold of the only encouraging promise contained in your article—"When woman hath done what she can for the world here, divine Providence may perhaps assign her another field for labor."

I am as much opposed as you can be to females making public speeches; but I have yet to learn that it is practised among them—at least among those at whose movements you aim your remarks. And as to their making reports, the judgment day will decide if they have not had a bearing upon the destiny of millions; and if, in that day, many shall rise up and call them blessed for the good they have received from them, it will be of little consequence what the editor of the Moral Reformer may have thought of their reports.

That her family is the association in which she will appear to best advantage, I am free to acknowledge; but that this is her only association, her church, her mission, her temperance society, her bible society, her foreign missionary society, &c., heaven grant I may never acknow-

ledge, till I renounce christianity, and feel willing to be ranked, like the pagan wife, with the animals around me. And sooner than be united with the christian man, (if indeed such an anomaly could be found,) that would wish me to acknowledge it—give me a Mohammedan husband; for he would believe me devoid of soul, and so I could excuse him for his tyranny.

You say that it is out of love and respect to us that you say these things. When you manifest that love and respect in the same way as did our Saviour his to the Marys and Martha, and other holy women of old, by his approval of their active exertion, we shall believe you sincere in your professions of it. And when you greet us with the same cordiality as did Paul the many sisters that were co-workers with him, we shall be very grateful for it, and not till then. You remind me of an ancedote which has never been published, and but for the article above alluded to, probably never would have been. I will relate it.

A parrot was one day looking through the crevices of her cage, envying the more highly favored of the feathered race their liberty of soaring about where they pleased, when her owner passed along, and stopped to view his favorite bird, and pretty Polly thus addressed him:

"Perhaps, sir, your superior station in life ought to prevent my making any effort for self-defence, as to you undoubtedly belongs the prerogative of disposing of us, insignificant birds, as you please; but I wish to inquire why I must be confined in this narrow prison? If I am worth nothing, why take the trouble to confine me? and if I am worth anything, surely you ought not to do it; for if it is my province to interest and amuse mankind, I can do but little at it here."

"My dear," said her master, "do you not know the reason why I keep you here? It is out of respect and love to you that I do it. I love you so well that I wish to keep you here to amuse myself alone, and that no other person should enjoy your charms."

"Nonsense!" said Polly, "you have betrayed yourself. Had you said it was out of respect and love for yourself, you would have hit the truth. If you loved me, you would wish me to be happy; and you must know that I cannot be so when confined all the time in this little cell. I want the air; I want my liberty; I want to see other beings besides yourself—to amuse others beside yourself: and it is but a small part of your time that you devote to me, for most of it you employ about your business. Surely I have time to go abroad, and amuse you too; and I should lose none of my charms by giving out some. And while your profession of respect and love, and the disposal you make of me, are so widely at variance, be assured I should think you far less of a tyrant, if you made no professions of anything but hatred towards me."

Her master, without answering her farther, left her to the enjoyment of her own reflections.

You say that women rule the world, and you are happy that it is so. Here you concede us a point that we do not claim, or thank you for; nor can we but doubt your sincerity, when your remark is followed by the sarcastic caution about governing by "mounting the rostrum, or figuring away in public," for we know of no one that has a disposition to do this, unless it be among those who openly oppose all the benevolent projects you have so kindly cautioned us against being over-zealous about. And permit me to say, that I believe the young ladies at Oberlin Institute will make as good wives and as good mothers, as will be found in the families of those that keep their daughters aloof from such efforts. I believe, also, that those women who are the most ready to go forward in all benevolent societies, look as well to the ways of their household, accomplish as much business, manage their children as well, and make their husbands as happy, as those whose charity begins and ends at home.

Will you inform us if you would desire to have all female charitable associations given up at once?—if not, what will prevent it if the sentiments advanced in the article before me produce their intended effect?

Yours, &c., L. A.

COLD BATHING IN THE MORNING.

Dr. Alcott—Sir:—I wish to call the attention of your readers to the articles in the first volume of the Reformer on the subject of *ablution*, and to state, in connection with this, a few facts in my own history.

From early childhood I have been an invalid. True, I have not been so feeble as to prevent me from performing a moderate share of labor, physical and intellectual; but my studies were often interrupted, and I never was capable of severe and long continued effort. To perfect health I have been a stranger, at least nine tenths of a life of more than forty years.

For the last six years, I have suffered much from dyspepsia, inflammation of the lungs, severe and frequent colds, influenza, &c. During the winter of 1834 and '5, I was seldom free from a cold, and began to doubt whether I should be able to endure another *northern* winter.

In June, 1835, I commenced the habit of morning ablutions, immediately after rising. After washing every part of my body, I employed friction with a coarse towel, until I had caused a glow over the whole surface. This practice I have continued ever since, (a year,) with the following results:

1. I have not suffered from cold or influenza, during the whole time, though I have often exposed myself in a manner I had not before, for years.

2. I have scarcely felt uncomfortable at any time, from the cold of the past severe winter.

3. I can perform nearly double the labor which I could before.

4. Neglect of exercise affects me far less.

5. I sleep better, and suffer very little from fatigue, even when my labors are severe.

6. I am almost entirely free from dyspepsia, and have lost my sallow countenance, almost entirely. I am a healthy man.

Having derived such surprising benefits from the practice, I am bound by a sense of duty to others, to state them. Should any one be induced to try the experiment, and derive but a tenth part of the benefit I have done, I am certain he would not abandon the practice for any price.

A friend of mine has experienced equal or greater benefit; and I cannot doubt, Mr. Editor, that many clergymen, and other professional men, who are, as I was, dragging out a miserable existence, would find morning ablutions of equal efficacy.

The practice should be commenced moderately, and in warm weather, with water not perfectly cold. After a few weeks, the coldest well water may be used with entire safety. S. R. H.

INSANE HOSPITALS.

Hospitals for poor lunatics appear to exist nowhere in the United States but in Massachusetts. There is a "retreat" in Connecticut for those who have wealthy friends. Measures are, however, in operation for erecting hospitals of this kind in Maine, New Hampshire, Vermont, New York and Ohio. New York, with her accustomed liberality, has appropriated 60,000 dollars for this purpose.

Since writing the above, our eye has caught a paragragh from an Indiana paper, from which we learn with much pleasure that a bill has passed both houses of the legislature of that state, for establishing an asylum for the insane poor; and that it passed with great unanimity.

It is truly cheering to find so many indications of a more auspicious period in the history of man—a period in which mercy rejoiceth against judgment.

Another kind of asylum is still needed—we mean for the poor who are intemperate.

RECORD OF REFORM.

Story of Mr. B.—In the number of Parley's Magazine for April last, is an article entitled "The Six Apprentices;" which, though it contains fictitious names, is all true. It portrays, in a striking manner, the evils of intemperance on the young. Of the six apprentices, four had in ten years come to an untimely or miserable end; and since April, the fifth has died in an almshouse. Only one remains. He is a truly reformed man, and is the very correspondent referred to below.

The master of the six apprentices,—Mr. Belnap, as he is called in the story,—is still living, and it is he who is to be the subject of our remarks. We are requested to suppress his real name, but can assure our readers that everything we shall say about him may be relied on.

Mr. Belnap was by no means intemperate, in the common use of the term, when he had the six apprentices; nor was he thorough going for temperance. He was probably one of those easy people, who live on as the rest of the world, together with our inclination, say is about right. Had he been a thorough temperance man, he might perhaps, by his example, have saved another or two of his unfortunate apprentices.

Mr. B. moved, a few years since, to New York. Here he underwent—what is not very commonly the result with those who go to live in that great place of wickedness—a thorough reformation. According to his own statements, this reformation was in part the effect of hearing Graham's lectures. He is now one of the most energetic and thorough going temperance men in New York. He is ardently engaged in Sabbath schools, and in all the benevolent operations of the day. He has a family of five children, who appear to be well trained, and promise to become useful citizens.

A friend of ours who has lately visited and spent some time in his family, and who is himself a Grahamite, in a letter, dated May 23, thus observes:

"Mr. B. will probably write to Mr. Graham and give him the result of his experience, as well as that of many others. The regular, temperate, vegetable mode *must* finally succeed. It is fast gaining a *triumph*. Mr. B. is a man of the most extensive activity. He has charge of all the out-door business of the ——— company. Every day a large boat (or several) leaves the city at 5 P. M.

About ten large boats belong to the company. The loading and unloading of all these come under his direction. He often makes a long day of it. I might say much, had I room. In short, he is a living example of one who was formerly troubled with the afflictions of flesh eaters, but is now a *strong*, *healthy* man. He looks as young as he did ten years ago. His age is 39."

In a letter of still later date, the same writer adds the following interesting facts.—We say *facts*, because we have the fullest confidence in the source from which they are derived. It seems, from some passages in the extract, that Mr. B.'s moral habits have been recently changed, as well as his physical ones.

"After supper, last night, I had some talk with Mr. B., on temperate living, &c., which, to me, was very interesting. His experience is truly *wonderful;* I mean to those who do not know the effects of temperate vegetable diet.

"Formerly, when night came, he was completely worn down with fatigue. He was also incessantly troubled with a headache —resulting, in part, no doubt, from tea and coffee—which rendered him unfit for enjoyment in his family. He said his feelings were such that he did not wish to have any one speak to him. But now, let his labors be protracted ever so much, he knows nothing of fatigue. He is *always* happy and cheerful.

"In reply to a remark which I made relative to the influence of the body on the mind, and the importance of physical reform in spreading the gospel, he said he had not the least doubt but his temperance reform was the first step towards his conversion. O sir, what might our ministers do, did they preach through the medium of PHYSIOLOGY!

"As an illustration of his bearing fatigue, I will give you a case. One winter, in a cold time, a ship got ashore, below the city, and it required that she should be immediately unloaded. Mr. B. took a large tow boat, accompanied by five men, and went down. When he arrived at the ship, where there were thirty men to take out the cargo, he was told that he and his little boat could do nothing. But he merely gave them a pleasant reply, and went to work. His company even worked faster than the thirty; and they soon loaded the boat. While the men on board the ship were freezing, Mr. B. and his company were in a profuse perspiration. The ship, by the active exertions of these few men, who labored nearly all night, was soon out of imminent danger. Mr. B. went for seven days in succession, and took a boat load each day, till the ship was unloaded. In all this labor he experienced no fatigue.

"Now, Doctor, it seems to me that these living facts are worth something. Do try to become acquainted with Mr. B. If you should be unable to see him, I should be glad to have you write to him."

Such facts, reader, ARE worth something, and they are numerous. It is because we can so seldom get at the naked facts from clear-headed men, that we are apt to despair on the subject. Our correspondent is himself a vegetable eater and water drinker, exclusively so, and has been for years. And a clearer, wiser head —under 30 years of age—there rests not on any man's shoulders. Nor has there ever been in his case either exhilaration or tendency to mania. In fact, all the talk about the Graham exhilaration, Graham mania, &c., is downright nonsense. No such thing ever existed, except in the imaginations of men whose minds are so darkened with prejudice, that having eyes they see not, or if they see, do not see correctly.

We will give ere long, the history of our correspondent. It will be an important item in the record of moral reform.

NOTICES OF PUBLICATIONS.

TERRIBLE TRACTORATION.—This is a curious affair; and had we room, in our little periodical, for reviewing works, we should like to give this a full and careful examination. By the way, we like the work generally; and believe Dr. Caustic has hit upon a method of doing great good. There are subjects and interests in every community, that cannot be successfully attacked otherwise than by the keen edge of ridicule. If the Doctor, in his right and left, and front and rear "cuts," has sometimes hit where mildness would have done more good than the sword, why, he has only made a mistake—a very common thing with humanity.

But a word of description.—"Terrible Tractoration" is a neat volume of 264 pages, in which the author—a poet and a gentleman—deals wholly in IRONY. It was first published in London above thirty years ago; subsequently to which it went through several American editions. The present is a new edition, with improvements.

THE MORALITY OF POVERTY.—This is the first number of a series of lectures delivered in London, by Rev. W. J. Fox, generally known by the name of the Finsbury Lectures. It is from the press of Messrs. Tuttle, Weeks and Dennett. We like the manner—and still better the spirit, of the lecturer; and if we do not entirely accord with every opinion he advances, we can at least endorse such sentiments as are contained in the following extract from page 31:

"It is of no use to offer knowledge to a starving man; nor can the human mind and the human heart ever fairly unfold their qualities and their capabilities, while diet of a pernicious character, improper clothing, premature labor, and frequent exposure to the severity of the seasons, are the lot of the youthful population. The condition of men—their physical condition—must advance in connection with the progress of their intellectual and moral culture."

MR. WATERSTON'S ADDRESS.—This address on Moral and Spiritual Culture in Early Education, was delivered before the American Institute of Instruction, in August last. It contains noble thoughts and expanded views on the much neglected subject of Moral Culture. We might not accord with the writer in all his views, but we do in the main, most fully. They should be duly weighed by every parent and teacher.

DIALOGUE STORIES FOR CHILDREN.—Another of Mr. Peirce's series for children. It is beautiful, and for aught we can discover, good. There are fifteen of the stories, with four engravings.

THE BAPTIZED CHILD.—The publisher of this work has sent us a copy, and we are pledged to say something of the moral tendency of all books which are sent us; and yet we are not to meddle with party or sect. But here comes a work which is obviously sectarian.—What then are we to do?

There is one thing to be said, at all events. The book is beautifully printed, and on excellent paper; and we believe it easy to prove that so far as these things go, the work must have a good tendency. Farther than this, at present, we say not.

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LIGHT & STEARNS.

MORAL REFORMER,

AND

Teacher on the Human Constitution.

AUGUST, 1836.

THE DAY OF LITTLE THINGS.

"You make too much of little things," say some of our best friends and most staunch supporters, as well as some of the would-be friends and supporters of general health and sound morals. "Let the pigmy alone," they add, "until you have despatched the giant."

Now this looks, at first, like very sage advice. So would the direction—"Take care of the pounds; the pence will take care of themselves;" had not common sense long ago reversed the sentiment, and bidden us see to the pence.

The truth is, that if what are so commonly called little things, were wholly insulated from everything else—if the penny, for example, was not a component part of a pound, and had no sort of relation to it—it might do very well to neglect them. The complaint of the prophet—"For who hath despised the day of small things?" would not then be as applicable to our own times as it was to his.

To the eye of the careless or unintelligent observer, the very sun in the heavens looks like a small body—a very little thing. But do not thousands who have studied its size, and relations, and importance to the material system, find that, small as it is, its value to mankind is immense?

I have heard multitudes speak of the study of a drop of water, with that little world of inhabitants which is found

in it when the eye is aided by a microscope—of an insect, which, when magnified, is found to be as perfect in its organization as an elephant—and of a flower, with all its beauties and wonders, without and within, as contemptible. Sensible men in other respects, not unfrequently ask what possible purpose such things can subserve. Yet who does not know, that the study of these departments of natural history is not only deeply interesting in itself, but of the utmost importance in its bearing on other subjects?

We speak of the soft and gentle breeze, and of the slowly descending dew, as being, in the economy of nature, small matters. But it must be obvious to all who reflect, that it is not the tempest or the tornado that subserves most of the wants of our earth. It is these very little things—the softly distilling dew and rain, and the gentle breeze—that minister most to the wants of man.

Why do not those who are so fond of overlooking and despising what they deem *small things*, despise too the ten thousand little fountains which, springing from our mountains and hills, contribute to fill the channels of the mightiest rivers of the globe? They might as well do it, as to complain of the smallness of many other matters. Yet who does not know, that if we could annihilate the springs which feed them, the rivers would soon cease to flow?

It would be easy to say of every effort which is made at the present day to promote early education—to assist the young mother or the young teacher in the infant and primary school—that it is wholly ridiculous;—that it is a small matter, unworthy the attention of an enlightened and noble mind. Indeed this is very commonly said in practice. Is he considered as a useful man—is he not regarded as truly pitiable—who devotes himself to that department of human effort? Let him endow a college, or let him devote his life to the instruction of adults, and every tongue shall praise him—every journal and newspaper laud his efforts. But let him, on the contrary, throw his mite into the treasury of early education—and let him, above all, undertake to press its importance, and present its various parts and items, in detail, and he will soon

know what it is to have the would-be wise heads of the community—some of our editors not excepted—turned towards him in derision, as a dabbler in small matters—a parer of finger nails, perhaps. And above all, if he attempt to show the importance of education in black and white—a species of argument which certain persons that we could name do not find it easy to meet, he is immediately assailed by the keen edge of ridicule; and no efforts are wanting, to induce the community to point at him, as he passes by, the finger of their scorn. Or if he endures all, and does not render railing for railing, or evil for evil, he is deemed an enthusiast or a visionary—a monomaniac. He has looked, so it is said, at these smaller matters, till he has unduly magnified their importance; or perhaps he is even gravely regarded, in a sermon on ultraism, as seeing objects and relations in disproportion to each other, which indeed is little better than the same sort of mania. Such a charge of ignorance against those who urge the importance of a new or forgotten or neglected subject, is as old, at least, as St. Paul and Agrippa; and is sometimes as injudiciously preferred as it then was. Or if there are individuals who will hear us press the claims of early education, even on the church, so long as we hold up to their view 1,500,000 children in the midst of the most free government on earth, how quickly do they begin either to yawn or to sneer, when we undertake to tell them what education is!

So long as we talk of education as consisting, essentially, in the study of reading, writing, grammar, geography, history, philosophy, mathematics, Greek, Latin, &c. —things very good in their places, but of comparatively small amount, in the aggregate—we may gain christian attention, perhaps, without awaking doubts of our sanity. But the instant we leave this minor division of the great field of education, and enter those parts of it which are of much greater importance, because they have a much stronger bearing on the formation of human character, our hearers, philanthropic as they were just before, at once desert us. We are not so much as followed by their

good wishes or prayers. Nay, we are even fortunate to escape from them without castigation.

We sometimes speak of temperance in the use of meats and drinks—for what is this but one department of education?—but while large efforts are making, and much money and labor expended, to pluck and destroy its fruits, and perhaps cut off a few branches, how little is done, how little even is attempted, at digging out the tree by the roots, or preventing its future growth!

If we even touch the subject of wine drinking, there is a respectable minority of the christian world who think we are meddling with small things. If we assail cider, and ale, and small beer, the number of those who dissent from us increases. When we come to tea and coffee, half the world oppose us, either by their frowns or their jeers, and wonder why we trouble ourselves with these small matters. If we proceed to confectionaries, condiments, sauces, gravies and animal food, we are forthwith assailed from various quarters as heretical. Yet if there be a truth below the sun, at least to him who has studied carefully the science and laws of human life, it is that the tree of intemperance is deeply rooted in the use of these things, small as they may seem to many; and that until the light of science and religion shall eradicate the one, we cannot permanently remove the other. It is of some use, indeed, to destroy noxious fruits, and poisonous excrescences, and deadly boughs; but it is better still to employ our strength in cutting up the whole stock by the roots.

The truth is, the world, as it is, is strangely given to quackery. The cry everywhere is for something that will heal for the present, or rather, which will give the appearance of cure—which will heal the ulcer at top, while the bottom is left nearly the same. Intemperance, itself, has hitherto been treated in this manner. We do not say that it were not better to do this than nothing; but we do say that it is not for those doctors whose skill is applied to the surface, to ridicule those who would have the cure begin at the bottom, and whose efforts are therefore applied to restore soundness to the whole system.

But amid so many things which pain us, there is hope. And perhaps no circumstance affords indications more favorable than the sensibility of good men on this subject. When the surgeon finds his patient's limb insensible to the wounds which he would kindly inflict, he may well tremble for the result; but when he finds every muscle and nerve full of sensibility, and ready to resist his progress as with a convulsive effort, he knows there is hope. The sensibility of a few of the editorial corps in this country on this subject, affords a cheering indication that they are not yet past recovery. They FEEL; and feeling, they struggle, like brave men. Ought they to be expected to give up their darling wine, and coffee, and ale, and tobacco, and to substitute plain and rational food, in moderate quantity, for their high seasoned and highly stimulating dishes, without a sharp conflict? Not they. Habit is too strong for this. They will contest every inch of ground to the last. And so should we ourselves, doubtless, were we in their circumstances.

But when the struggle is over, these very men who now so manfully resist us, will be our most staunch supporters. In building up the faith which once they destroyed, they will be giants. Paul was as much opposed to the christian faith, and did as much to destroy it, as any man ever did in the same time, perhaps; and this, too, with as much sincerity as some oppose what they regard as the heresies of this "day of small things." Yet who ever did more in the same time for christianity, than St. Paul did after his conversion?

Perhaps we are too sanguine in our expectations; but of one thing we are sure, which is, that truth will eventually triumph over the unholy alliance of ignorance, error, and prejudice. We do not ask that truth may be on our side; but we do ask for divine aid to enable us to go forward through good report and through evil, till both we and others arrive at the felicity of seeing things as they are really "seen," and of knowing them as they are really "known."

BIOGRAPHY OF A REFORMER.

[We have repeatedly solicited the young man who wrote the following article, to present the results of his experience to the world; and have at last procured a brief article. Were it not for his reluctance to appear before the public, we might have had an article of much greater length, and accompanied by the name of the writer. We can only add, that every word which is given can be relied on.]

In stating my experience relative to vegetable food, it may be well that I say something of my early habits.

I received my early education among those who considered tea, coffee, and animal food, as indispensable articles for the support of the body. When engaged in labor, ardent spirits were also considered an important part of man's support. I accordingly came to years of manhood with all these notions fixed deeply in my mind; and, in regard to quantity and quality of food and drink, lived for years enslaved to habits which were positively injurious. I inherited from my parents a strong constitution, and hence have been able to ward off some of the effects of these habits.

Many years passed away before I was providentially led to see the evil of this course, and that my habits were such, if pursued, as would do me great injury. I was gradually led to see my errors, and hope that, in some measure, they are now corrected.

In 1833, finding myself in a situation which demanded the strictest economy, I endeavored to make my bill of expenses as small as possible. I thought that much might be saved on the score of *board*. I accordingly boarded myself. My food, from April of the above-mentioned year till September, 1834, consisted almost entirely of vegetable food, such as bread of various kinds, puddings, potatoes, and apples. There were a few intervals in this time when I used animal food in small quantities—not enough, however, to have it considered any part of my regular food.

During the time mentioned, my health was better than that of most people with whom I was acquainted. I

always found myself in the best state of feeling, both in body and mind, when my food was the simplest. I was unwell in the course of that period only for a few hours. This was owing to my eating a quantity of cherries at a time when I should not have eaten anything. It was the result of ignorance; as I was then unacquainted with the physiology of the human body.

My employment, at the time referred to, was teaching. A part of my time was occupied in studying. I spent several hours daily in active bodily exercise, either in walking or in manual labor. I sometimes performed long journeys on foot, walking from thirty to forty miles a day. On these journeys I sometimes used animal food, but always found that I walked more easily when I used the simplest vegetable diet.

In September, 1834, I entered college, and during term time, used no other food than bread, and no other drink than water. Water, however, has been my sole drink, for upwards of six years. In the time of the first vacation, I used animal food when with my friends, but since that time, which is about a year and a half, I have used nothing but vegetable food.

For nearly two years, I have enjoyed perfect health. I am well every day, and every hour of the day. I frequently perform various kinds of hard labor—working all day, and with little fatigue. I frequently take long journeys on foot, and walk from thirty to forty-five miles a day. I perform these journeys with less fatigue than I did formerly, when I used animal food, and drank tea and coffee, or ardent spirits.

Whether abstaining from the use of animal food has been the principal cause of the good health that I have enjoyed for the last few years, I leave it for those to determine who are more fully acquainted with human physiology than myself. I believe that in order to be free from disease, there are many things that demand our attention; but as far as my individual experience is concerned, I also believe that simple vegetable food is one of the most important means that man can use for the enjoyment of health—for that vigor of mind which is found only in a SOUND BODY.

PUNCTUALITY.

Mr. Editor:—I have just read the letter to you in your last number of the Reformer, over the signature of W. S., on the subject of want of punctuality; and truly I do not know when I have read anything of the kind that has interested me more, or that I regard as more important—provided only that the object of the letter can be answered in relation to a remedy for so great an evil.

W. S. has undoubtedly described the case, substantially, of a great many families, in giving such a description as he has of his own; and if you can suggest the remedy he asks for, you will certainly do the community a great favor, and lay all under great obligations.

I feel as little competent as I do disposed to take on me the business of suggesting a remedy; and so I beg you will understand me, although I take the liberty of addressing you as I do herein. I certainly have no disposition to intrude, nor should I feel qualified for the arduous task in which you are so successfully engaged, of reforming the errors of the community.

But being a little acquainted with you, especially through your writings, and perceiving, (as I am a constant reader of the Reformer,) how kindly you treat your correspondents, I am emboldened to suggest for your consideration one simple remedy for the evil in question.

And what think you, Mr. Editor, this remedy is? It has but a moment since occurred to me, as I was reading the last sentence of the letter, and your brief note attached to it. It is simply this, that *all men and women now on the stage of life, and all young persons, as fast as they come to years of discretion to act for themselves,* MAKE CONSCIENCE, *as in the fear of God, of* BEING FAITHFULLY PUNCTUAL TO EVERY ENGAGEMENT THEY MAKE, *providential hindrances only excepted.*

I am aware, Mr. Editor, that there are not a few in society, who are persons of too little character every way, to warrant us to expect anything from them, in relation to what is here suggested; and these must remain, and

go on as they are, disappointing and vexing others, and being disappointed and vexed themselves, in like manner. But if all who claim the character of *decent*, *respectable* people would adopt the principle suggested above, and *act* upon it, both in their business and social intercourse, as individuals, for themselves, and in their influence on others, especially the young, is it too much to hope and believe that something would be done and doing for the remedy of the evil? I venture the suggestion with deference: it may serve you as a text, perhaps, if nothing more.

Yours, &c. A Friend of Punctuality.

TEA AND COFFEE.

[From Hints to a Fashionable Lady, by a Physician.]

All stimulating drinks, such as wine, beer, and cider, are hurtful to the complexion, in a greater or less degree; but as the use of these articles is comparatively trifling among our females, I leave them to speak of those the effects of which are more to be dreaded.

I refer to tea and coffee—articles sanctioned by established custom, and generally supposed to be harmless. That they tend to impair the digestive powers, in persons of inactive lives, is admitted by most physicians; and I have already stated that nothing ruins the complexion more surely than bad digestion.

But can you tell me what benefit these two articles are to young persons, or why they use them? I anticipate your answer, for no other can be given. They are of no benefit whatever, and are only used because it is customary to drink them twice a day, on the supposition that they are not hurtful.

But why indulge your children in habits you admit to be useless, and which very eminent men declare to be more or less injurious? Are you not the guardian of their health? Have you not their future happiness in

your own hands, inasmuch as their constitutions depend, in a great measure, upon the manner in which you bring them up? And are you not accountable to them, to their offspring, and to your Maker, for the manner in which you discharge your duty to them? It is not enough that you guard them from apparent danger—you must teach them to avoid those practices that are even suspected of being dangerous.

Now, inasmuch as tea and coffee are admitted on all hands to be useless for children, and are strongly suspected—yes, even declared, by many of those most competent to judge—to be hurtful to them, what excuse can you have for allowing yours to drink them? Perhaps you will ask me—What shall I substitute in their place? I answer, a cup of milk, or a glass of water. These, nature herself teaches, and experience confirms the same, are not useless, but wholesome. But coffee and tea they should never taste.

I once strongly advised a feeble and debilitated lady not to drink tea; but she found such temporary satisfaction from it, that she could not resolve to lay it aside. She told me that she knew strong tea was poison to her, and that if sufficiently strong, it would render her, for *a time*, *delirious;* yet she insisted that weak tea was not hurtful to her; and furthermore, that she could not live without it.

This was *queer* reasoning; for according to this principle, a poisonous substance may destroy life, if taken in sufficient quantity, but habitually taken in minute doses, it is not only harmless, but conducive to health.

Absurd as this may seem, it is just the way some people reason on a thousand other subjects. How often have I been told that a little brandy was useful to promote digestion, and moderate lacing a support to the body; yet where is the person who will deny that too much of either of them will destroy life? I know that it will be objected that immoderation in anything will do the same. I grant it; but the point which I insist upon is this;—the same course of reasoning will not apply to the food and clothing which nature, or common sense, if you please, points out

as necessary, and those things the use of which is entirely artificial. A proper use of the former is beneficial; *any use* whatever of the latter *must be more or less hurtful;* and observation proves the correctness of this position.

THOUGHTS ON FACTORIES.—No. III.

We have much to say on the subject of factories; more indeed than we wish it were in our power to say. Other nations existed for centuries ere their inhabitants became a manufacturing people; and it was not till they had formed a strong and fixed national character, as well as permanent national habits, that manufactories became very common. But in this country, we are even now scarcely beyond the merest infancy as a nation; and yet our manufactures already bid fair to rival those of the old world. Ere a national character is fairly formed, we have our children of both sexes immured in these hot-beds of disease, physical and moral, and destined to all the evils which have been entailed upon children in the manufacturing districts of Great Britain.

Let it not be supposed we are ignorant of the current opinion, that our American factories can never prove, like those of the old countries, the sources of every species of corruption to both sexes. The strongest argument in support of such an opinion, in our view, is, that such is not *now* the fact. He that knows anything of human nature—what are its tendencies and elements—must come, we are sure, though we are sorry to be obliged to say it, to similar conclusions with our own. He cannot fail, we think, to see in the present factory system, even in New England, the germs of everything which is at once calculated to alarm the patriot, and arouse and nerve to philanthropic effort the arm of the true christian.

To guide us in our remarks on the tendency of the factory system in this country, as well as to form the basis of a few suggestions on the means of removing evils

which already have an existence, and prevent those with which we are threatened, we must be permitted to quote from a treatise on "The Manufacturing Population of England," by P. Gaskell, Esq. The writer first compares the present state of things with that which existed sixty or seventy years ago.

"Prior," says he, "to 1769, manufactures were in a great measure confined to the demands of the home market. At this period, and down to 1800, during which a general impetus had been given to this branch of trade by foreign and increased home consumption—and in which, also, great improvements had taken place in the construction of the machines, all tending to facilitate and hasten their production—the majority of the artizans engaged in them had labored in their own houses, and in the bosoms of their families.

"This may be termed the period of domestic manufacture; and the various mechanical contrivances were expressly framed for this purpose. The distaff, the spinning wheel, producing a single thread, and subsequently the mule and jenny, were to be found forming a part of the complement of household furniture, in almost every house of the districts in which they were carried on, while the cottage resounded everywhere with the clack of the hand loom.

"These were, undoubtedly, the golden times of manufactures, considered in reference to the character of the laborers. By all the processes being carried on under a man's own roof, he retained his individual respectability, and was kept apart from associations that might injure his moral worth: while he generally earned wages enough not only to enable him to live comfortably, but also to rent a few acres of land; thus joining in his own person two classes that are now daily becoming more and more distinct.

"It cannot, indeed, be denied, that his farming was too often slovenly, and was conducted, at times, but as a subordinate occupation; and that the land yielded but a small proportion of what, under a better system of culture, it was capable of producing. It nevertheless answered

an excellent purpose. Its necessary tendency filled up his vacant hours, when he found it unnecessary to apply himself to his loom and spinning machine. It gave him employment of a healthy nature, and raised him a step in the scale of society above the mere laborer. A garden was likewise an invariable adjunct to the cottage of the hand loom weaver; and in no part of the kingdom were the floral tribes, fruits and edible roots more zealously or more successfully cultivated.

"The domestic manufacturers generally resided in the outskirts of the large towns, or at still more remote distances. Themselves cultivators, and of simple habits and few wants, the uses of tea, coffee and groceries in general but little known, they rarely left their own homestead. Gray haired men—fathers of large families—have thus lived through a long life, which has been devoted to spinning or weaving, and have never entered the precincts of a town.

"Thus, removed from many of those causes which universally operate to the deterioration of the moral character of the laboring man when brought into large towns—into immediate contact and communion with his fellows, and under the influence of many depressing physical agencies—the small farmer, spinner or hand loom weaver, presented as orderly and respectable an appearance as could be wished. It is true that the amount of labor gone through was but small, and that the quantity of cloth or yarn produced was but limited; for he worked by the rule of his strength and convenience. They were, however, sufficient to clothe and feed himself and family decently, and according to their station, and to lay by a penny for an evil day, and for the enjoyment of those amusements and bodily recreations at that time in vogue. He was a respectable member of society, a good father, a good husband, and a good son."

But if man sustains well all these relations, what would we have more? Do you say that this is in no respects a true picture of things in New England? We reply, that in its great outlines, the picture is exact: it varies, it is true, in some unimportant points.

Again we ask, if a man is a respectable member of society—a good father, a good husband and a good son—what would we have more of him? And were not the citizens of New England all this, sixty or eighty years ago, when factories were almost wholly unknown? Are they anything more than this—the best *samples* of them, we mean—since the introduction of manufactures? But we could bring samples which would not answer at all to this description.

Let us no more be told, then, that those who are opposed to factories would gladly destroy refinement and civilization, and drive mankind back to a savage state. We would only drive them back where all could be as happy as they ought to be, and as happy as only a part of them now are.

But we quote once more from the work before us.

"It is not intended to paint an Arcadia—to state that the domestic manufacturer was free from the vices or failings of other men. By no means. But he had the opportunities brought to him of being comfortable and virtuous, with a physical constitution uninjured by protracted toil in a heated and impure atmosphere, the fumes of the gin shop, the low debauchery of the beer house, and the miseries incident to ruined health. On the contrary, he commonly lived to a good round age, worked when necessity demanded, and ceased his labor when his wants were supplied.

"The circumstance of a man's labor being conducted in the midst of his household, exercised a powerful influence upon his social affections, and those of his offspring. It but rarely happened that labor was imposed, prematurely, upon the latter; his own earnings, aided by the domestic economy of his wife, generally sufficing to permit growth and bodily development to be, to some extent, completed, before any demand was made upon their physical energies. This permitted and fostered the establishment of parental discipline. It directed the child's thoughts and attachments to their legitimate objects, and rendered it submissive to that control which is essential to its future welfare. Thus remaining and laboring in

conjunction with and under the eye of its parents, till manhood and womanhood were respectively attained, it acquired habits of domestication, exceedingly favorable to its subsequent progress through life.

"In this respect, the child of the domestic manufacturer was advantageously placed. It remained under the paternal roof during the period in which puberty was developed; its passions and social instincts were properly cultivated; its bodily powers were not too early called into requisition; it had the benefit of green fields, a pure atmosphere, and the cheering influences of nature; and its diet was plain and substantial. Under these auspicious circumstances, it grew vigorously, acquired a healthy tone of system; the various parts of its physical organization were well compacted and arranged; and it presented an aspect fresh and blooming—speaking of animal energy and vital activity."

All this is applicable, entirely so, to the manufacturing portion of this community; and if we were to point out the evil which we consider as foremost in the train of factory evils, it would be that which is brought out in the preceding paragraph. Intemperance, profaneness and disease may be, and undoubtedly are, fostered by factories; and they are tremendous abuses of the human constitution, as well as of the social system. They are, however, incident to civilized society everywhere; and it is not so very difficult—as recent experiments have shown—to erect a barrier against their influence. But this breaking up of families by means of the factory system—this encroachment upon the domestic circle—this taking the child, especially the daughter, away from the influence of the mother, destined, most obviously, to be an indispensable guardian and adviser—alas! how can it otherwise than threaten and produce, in spite of every effort to prevent it, the ultimate destruction of all purity and excellence, and the ultimate ruin of all our institutions, civil, social and religious?

We love to contemplate the advancement of society—we love to see the arts and sciences flourish—we love even to see the progress of manufactures, aided by all the

wonders of modern labor saving machinery; but we love not to see all or any of these at the expense of the public morals. We love not to see the hallowed influences of the social circle disturbed. We cannot bear to see anything go on, however valuable in its own nature it may be, which obviously tends to diminish the love, and esteem, and confidence of parents and children, brothers and sisters, husbands and wives, and neighbors and friends. And better were it—yea, a thousand times told—that our country should revert, were it possible, to the condition of 1760, than that the factory system should prevail among us, if such be indeed its tendency. But that such *is* its tendency, as now conducted, seems to us so obvious, as to render it almost idle to repeat the sentiment. If society is to be ruined, it is by the influence of factories.

We are not ignorant that we have expressed these views at the risk of being misunderstood. There are not wanting those who immediately cry out that we trying to stop the wheels of improvement, and to force the world back to a state of barbarism. But it is not so. We wish for manufactures; but whenever and wherever they are so conducted and so arranged, as to separate—for the greater part of the day, throughout the year—the members of families, especially the female members, we protest against their introduction. We are in favor of labor-saving machinery; but when the time and labor which is saved is wholly employed in gratifying the physical wants of man, most of which are very far from being *real* wants, while no more provision is made for the mind and affections than before, we again enter our protest. We are in favor of money making, but not of making as *much* money as possible, under the vain idea, that he who has (not he who earns) the most money, can do the most good. We are in favor of having as little to do with money as our circumstances will possibly admit. If a person has inherited wealth, we have no sort of objection to his retaining a part of it till he can find objects or institutions whose necessities demand it; or until he can find orphan children, whose condition is at present so wretched that it would be

materially improved by placing them in well regulated factories, where the mind and soul are attended to as well as the wants of the body. But when wealth is wholly or chiefly employed in building costly houses, and adorning and furnishing them in a manner which is wholly beyond the means of their poorer neighbors, (as well as beyond the real wants of human nature,) and in employing servants to take care of them, as well as to perform that labor for their employers, which the purposes of health require should be performed by themselves,—then it is that we venture to dissent. We say such things are unchristian; nor is it difficult to prove them so.

But we have scarcely begun the subject, ere we must again give place to other topics. We are determined to resume it, however, on a future occasion. This factory system is too important, in its results—be they good or evil—to be longer overlooked.

WHAT SHALL WE EAT?

Mr. Editor:—Some time since, I read to a friend the last part of the article headed—"What shall we eat?" page 114, Vol. 2, of the Reformer. After I had finished, he asked—"What does that writer do?" I told him I did not know, but that I had understood you were educated a physician; whether, however, you practised in your profession *now*, I could not tell. "If he does not work," said he, "how does he know what a laboring person wants?" I replied that I had not examined the subject enough to answer him.

It is a general idea that people who labor require heartier or more solid food than those who do not. How often do we hear people say that they are very fond of such or such a thing, but that they should be obliged to eat it every hour in the day.

Now, Mr. Editor, the object of this communication is, to inquire whether there is any *reality* in this prevailing

opinion—to know whether it is a *fact* that a person can stand it to work longer after eating roasted beef, or baked pork and beans, than he can after eating lighter vegetable food—Indian pudding and milk, for instance?—I mean, persons who have been in the habit of using animal food. And further, if a person should be brought up, from his birth, to eat nothing but plain vegetable food, and drink nothing but cold water, (milk excepted,) could he or could he not do as much hard labor as if he used animal food, provided in both cases he should live to be sixty years old?

By bestowing a few remarks on the above (to me) important queries, you will very much oblige a subscriber.

E. A.

Reply.—The idea that a person who is not bred to labor does not know what a laboring man should eat, is as common as it is untrue. Many eminent physicians were not bred to labor; but would our friend, or indeed any one else, hence conclude that their opinion in regard to the diet of laboring men was worth nothing? We might put many cases which would show the absurdity of this view.—But it is enough, perhaps, to say that it sets wholly at nought all true science.

It happens, however, that the editor of the Reformer was himself bred to hard labor, on a farm, where he remained several years after he had attained to manhood. He has fully known what "work" is; so that on our friend's own principles, his manner of life does not disqualify him for giving advice to laboring people.

Now our own experience, as well as all true science, is quite in favor of the opinion, that those who labor in the open air do actually require "heartier" food, as our correspondent calls it, than other people. But if by heartier food he means animal food, as he seems afterward to intimate, then on this point, he—with a large proportion of the rest of the world—is greatly mistaken.

The belief that bread, of its various kinds, rice, beans, peas, milk, apples, potatoes, &c., do not give so much strength as animal food—while it is well known that a

pound of either of the first mentioned articles contains a great deal more nutritious matter than a pound of the best meat—has probably arisen from the fact, that almost universally, those who have been trained to the use of the latter feel a degree of faintness, for a short time, soon after it has been omitted. It is not hunger which they feel, however—it is a want of their accustomed stimulus. The truth is, that flesh meat digests rather more rapidly, and gives out, for a short time, more heat—or, in other words, stimulates more—than proper vegetable food. So a glass of brandy, or a cup of strong coffee, or a bottle of wine, will quicken, at first, the digestive process, and the person feels more strength for using it. But when he has acquired a habit of relying on this kind of stimulus, at a given hour of the day, he feels a slight degree of uncomfortableness after it has been omitted. This, however, has nothing to do with the healthiness of either the one or the other, except in so far as it goes to establish the general principle, that the slower an article is of digestion, provided it does not offer actual resistance to the digestive powers, the healthier it is.

To return to our subject. He who labors in the open air moderately—not excessively—has the strongest digestive powers, and requires the strongest food. But what is this strongest food? On what food will a man "stand it," in the language of our correspondent, to work longest? We say most unhesitatingly, on food which is rather slow of digestion, which heats or excites least, and which contains a moderate proportion of innutritious along with the nutritious matter. Exactly of this description are the various kinds of bread in common use in this country—though some are greatly preferable to others, no doubt—plain puddings, along with apples, pears, and other fruits, rice, peas, beans, potatoes, turnips, &c. In short, it is the *mealy*, or *farinaceous vegetables* that make the best food for laboring men. And were they trained without the unnatural stimulus of other things, these are the substances which would give them the most permanent strength.

On this point, however, we would not be considered as at all inclined to dogmatize. We are as open to conviction as we take our correspondent to be; and as willing to receive and insert in our pages the opinions of others, provided they are written in appropriate and respectful language, as to proclaim our own.

DIET OF CHILDREN.

Dr. Alcott:—I do not remember that you have anywhere, as yet, discussed the subject of *meat diet for children, especially*—whether it may not be *necessary* for them, in order to give strength of constitution, &c.

Will you not, sir, have the goodness to tell us a little how this matter stands, and so oblige (as I happen to know you will) more than one of your readers in the Reformer? A SUBSCRIBER.

Reply.—Children commence life in the use of what must be regarded animal food, since it is an animal product. But they do not all continue in this course. Individuals of every community, and some whole nations, no sooner leave the mother or nurse, than they go at once into the almost exclusive use of the farinaceous vegetables. And we think it difficult to prove that anything is lost by this change, to the mind or the body.

Nor is this all. The wisest heads in our meat eating communities—our most respectable medical men, we mean—are coming rapidly into the opinion, that neither flesh nor fish should be given to children, until a considerable period has elapsed after the weaning process is completed. This I have shown, and, as I think, conclusively, in the "Young Mother."

We cannot deny, that it is at this period that mankind need a little flesh or fish, if ever. But we maintain that there is no satisfactory evidence that it is required, even at this period. As far as physiology and human expe-

rience can go, the evidence is exactly of the contrary kind. If these views and conclusions are just, they settle the question, not only for children, but for adults; since nobody will suppose, that if children, trained for a year or so, at first, to animal food, *lose* nothing in passing suddenly to a diet less animal and more farinaceous, anything would be *gained* in future life, by going back to a diet still more animalized than milk.

Perhaps "A Subscriber" would like something more definite. But the subject is so vast, that we always feel a great degree of reluctance to opening it in a work like this. Our friends must look to our other works and articles for a full view of our opinions.

FEMALE ASSOCIATIONS.

Some of our friends appear to be surprised that we should publish articles like those signed L. S. in our last number. But after throwing open our pages to the temperate discussion of every topic which falls within our range, it would ill become us to exclude an article simply on the ground of its severity on our own course of conduct. We have not only no hesitation in admitting such articles as the one in question, but rejoice in the opportunity. "It is an ill wind that blows nobody any good;" and we regard the anecdote of the parrot, which L. S. has favored us with, and which it seems would not otherwise have seen the light, as alone a treasure.

Our correspondent is a little mistaken, if she supposes that our remarks in the article to which she alludes, were aimed solely at the association of young ladies at the Oberlin Institute. We only took that fact for a *text*, on which to ground a few remarks, intended to be of general application. The mistake, however, was a very natural one.

She is also mistaken, if she supposes we would discourage females from active benevolent exertion. Let her but

read the *whole* of the Reformer—to say nothing of our views as expressed elsewhere—and she will not fail to perceive that our *professions* are far otherwise. She may indeed continue to doubt our *sincerity;* but of that we will speak again presently.

She also makes another mistake of a far more serious nature. True, she is not alone in it, for thousands of mankind embrace the same erroneous principle. It is, indeed—so it seems to us—one of the capital errors of the day. We allude to the opinion that a measure is right, because it produces GOOD; and without reference at all to the greater amount of evil which may follow in its train. This error runs through almost everything, and is productive, everywhere, of much mischief.

Men often find, for example, that they digest an article of food the better for using condiments with it—spices, pepper, mustard, vinegar, oil, &c.—and the same results are found to follow the use of coffee, tea, cider, wine, brandy, and many other drinks, with their meals. Not only is a single meal digested better in this way, but the same effect often appears to follow for weeks or months in succession. From experiments of our own, we feel well assured that we can use either of these condiments or stimulants for four or six months together, with apparent benefit. Our digestion, for the time, will be more perfect —*much* more so; and to external appearance, we shall be the better and the happier for it. We can even perform more labor, physical or mental, and perform it better, for using a small quantity of opium every day, for the same time. But is it certain, therefore, that we should, on the whole, be gainers, in this way? Is it not more probable that we should lose, in the end? Does not every physician know, that all these condiments and stimulants, used by a person in health, are slowly but surely undermining the constitution?

Now what these excitants are to the human frame, excitements may be—and we believe often are—to the intellectual and moral world. Our correspondent believes that "those women who are the most ready to go forward in all benevolent societies, look as well to the ways of

their households, accomplish as much business, manage their children as well, and make their husbands as happy, as those whose charity begins and ends at home." But we think otherwise; and though we are far from maintaining that female charity, if it should *begin* at home, ought to *end* there, it is our opinion that those mothers who enter with most spirit into the public benevolent operations of the day, though they may begin well at home, do not *hold out.*

Besides, we cannot help regarding a large proportion of these benevolent operations, conducted in the manner they now are, as moral excitants; that is, CONDIMENTS or STIMULANTS. They promise well at first, both to the individual and to the community; but they end very differently. In other words, they begin—like the use of coffee or brandy with our meals—with producing more good than evil, but end with producing far more of evil than of good. And as we ought to select that food whose final as well as immediate effects are most favorable, and produce the greatest *balance* of good to the human constitution and to the world, so it is wisdom to feed ourselves, our children, and the world, with that moral food which shall not merely produce *good*, and even a *balance* of good to the world, but the *greatest* balance possible.

We beg, once more, to be distinctly understood. We are not for having "all charitable female associations given up at once." We would gradually greatly reduce their number, and bring woman to the exercise of her duties in the family, as she was accustomed to exercise them sixty years ago, in New England. Woman never, in any country, exercised a happier influence than at that period; and though we are not of those who place the golden age in the past, we do think that could we return to the primitive New England habits, in regard to the employment of females, it would be a nearer approach to a happy state of things than is likely ever to be made by our modern benevolent associations; so far at least as they take up the important time of females.

L. S., after calling in question the sincerity of our professions of respect for females, promises to recall her

sentiments, whenever we will approve of their "active exertion." To show that we wish to have woman actively employed, we will present for her consideration the following list of duties to the young. When these are all well fulfilled, and others of the same class—for they are almost innumerable—there may be time for her to form other associations, and proceed to other employments.

Personal cleanliness.
Purity of air and apartments.
Attention to dress.
Selection of food and drink.
Rest, and the circumstances connected with it.
Moral habits generally, as teaching them kind feeling to brothers, sisters, parents, friends, neighbors, play-mates, school companions, &c.
Manners.
Amusements.
Instruction, by means of books, conversation, visits, travels abroad, walking in the garden, fields, woods, &c.

Let it not be said that only a part of our females have this care of children. It is the business—we may say the *main* business—of all. The physical, intellectual, moral and social education of children is woman's great work. Nor need she—if she will once study the human frame and its relations, together with the philosophy of mind and soul—ever complain of want of employment. If she be not a mother, she is a sister or a neighbor; and if she be neither a mother nor a sister, she can become a teacher of one or more pupils. The primary school is usually open to her. We believe that no female who, in the fear of God, desired to make active exertion in behalf of her race, and who made proper and reasonable efforts for the purpose, ever failed of getting access to some brother, sister, orphan or neighbor; or at least to some primary school.

SPENDING TWO PENCE TO SAVE ONE.

Mr. Editor:—I am a native American, and a reader of your journal. As I stood in a bookstore, in one of our cities, not many years ago, a tall professional gentleman came in with a book, which he purchased there a few days before, and begged them to exchange it, as his wife did not like the color of its binding. The clerk—for the shop-keeper himself was not present—seemed unwilling to exchange, because, as he alleged, a slight accident had befallen the binding. The gentleman, however, was not satisfied, and seemed to urge an exchange; but not succeeding, waited nearly half an hour for the return of the shop-keeper. Whether he succeeded any better with the latter, I do not know.

Now I was ashamed of this man. Either he has a very unreasonable wife, or he is very unreasonable himself. If he is so completely henpecked that he dare not do otherwise than to comply with the whims of his wife, that is one thing. But if he made his request of his own accord, then his own conduct was still more reprehensible than if he was merely yielding to the capricious notions of the "weaker vessel."

For myself, I would never ask a bookseller to exchange a book which was in the least defaced; but if I did, I would offer to pay something for the exchange. Nor would I be seen urging a clerk to do that which he was fearful his employer would not approve. Nor would I spend half an hour of valuable time in waiting to see the employer, when I could earn half the price of the book, in the mean time. I would not spend two pence to save one.

The fact is, that the book was so good and beautiful that it was folly to think of an exchange; or if an exchange was asked, payment should have been offered for it.

I am disgusted with these narrow-minded gentry; and they ought to be disgusted with themselves. They claim rights, in these matters, which they would be surprised

to have others claim of them, in similar circumstances. Let them remember the golden rule, of doing as they would be done by.

Some persons are exceedingly unreasonable with shopkeepers in general. But I ask for them no other punishment than to be obliged to exchange places with them, but for one week. Could some of our fastidious females be subjected to a punishment of this kind, it would be a most happy circumstance to their husbands, if not to themselves and the world.

Yours, &c., CLIO.

EATING SICK ANIMALS.

IT has been suggested that in the dialogue on Flesh Eating, inserted in a former number, nothing was said about our stall fed animals being, in reality, *sick* animals. The truth is, the dialogue was a real rather than an imaginary one, and we were not at liberty to relate what did not take place. It would of course have given offence to have introduced that part of the argument, at the table. The following extract of a letter from a gentleman in this neighborhood to a friend, may supply the deficiency.

"I drink nothing at all, generally; though I eat fruit. I am never dry, or but rarely. The man who lives as I do, can WORK.* He does not exhaust himself in digesting what does not nourish him, nor in carrying the useless load about with him. They say I appear, of late, uncommonly healthy. Well, I defy the world to produce a man of no better bodily health by nature, and of no stronger constitution, who can do more work of body or mind than I can, taking a month together.

"People do not know what pleasure in eating or drinking is. Let them leave their strange mixtures, made up of drink which God

* The gentleman usually labors fifteen or sixteen hours a day; and sometimes more than even sixteen.

never made, and compounded of the carcasses of dead animals, and return to plain bread and other vegetables, and fruits; and after a while they would know something about the pleasure of living;—and they could *work*, too. But so long, above all, as we kill and eat, for half our food, sick animals, we cannot but half live. Nearly every animal you kill is actually sick. You make it sick by fattening it."

The truth is, as we suppose this gentleman would say, that in fattening an animal we of course make him plethoric; and plethora, in man or in brutes, is a disease. Moreover, we produce *diseases of the liver* by fattening. He alludes, as may be seen, to those animals which are fattened by artificial processes; and such, as a general rule, are the animals brought to our tables. His argument would not apply to wild animals or to fish, but only to the common domestic animals—cattle, sheep, hogs, poultry, &c.

MONEY-MAKING CHRISTIANS.

One of your articles in the Reformer needs a little mending, said a good friend of ours, the other day.

"It is very possible," we replied, "that this is true of many of them. But to which do you particularly refer, just now?"

To that in which you say christians ought not to make money, said he. It is my opinion that christians ought to exert themselves to the utmost to get all the money they honestly can, that they may do good with it.

Perhaps, said a bystander, it is only money-making for the sake of money, at which the Reformer aims; and if so you do not probably differ.

"We mean much more than that," we replied; "and there is evidently a wide difference in our opinions. Instead of admitting that christians ought to obtain all the money they can, honestly, we maintain that they ought to have as little to do with money as possible.

But how could we get along without money? said the first gentleman.

"That is a point which we do not meddle with. In the present state of things we do not deny that money must be had; nay, we very much doubt whether a state of things radically different is to be expected. Even Robert Owen, as we are told, has totally failed in his ingenious plan at London. We repeat it, christians must have money, to a certain extent; but they should have as little—not as MUCH—as possible."

But wealth is power, said he; and cannot a christian do good in proportion to his wealth?

"Not if he earns it, by his own efforts alone; because, though WEALTH is power, TIME is power still greater. The christian who already has everything needful for the immediate wants of himself and family, and has a spare hour, can, as a general rule, do more good with his time, during that hour, by applying it to the supply of the intellectual and moral wants of those around him, than by converting it into money and doing the good by proxy."

The conversation with the gentleman was interrupted. If we see him again, our readers shall know the result.

For ourselves, we are quite tired of the popular doctrine in the nominal christian world, that he does the most good who gives away or applies the most money. It would be far nearer the truth, in general, to say that he does the most good who gives away or applies the least money and the greatest amount of time. The more money a christian has, to take the care of, the less time he has to expend in the elevation and improvement of his fellow beings around him. We beg our christian readers to beware how they spend the precious hours God has given them in any money-making which is not necessary.

RECORD OF REFORM.

American Moral Reform Society.—The American Seventh Commandment Society, at its last annual meeting in New York, took the name of the American Moral Reform Society, of which the Rev. Dr. Going is president, and Rev. I. N. Sprague corresponding secretary.

The ultimate object of the society, as now modelled, is to effect a reform in society, especially in cities, in regard to theatres, balls, corrupting shows, novels, gambling and Sabbath breaking—evils which tend to a general corruption of public morals, and unite to produce that licentiousness which is so prevalent.

The Report of the society, read by Rev. Mr. Sprague, was one of much interest, and was followed by several able addresses, among which we notice one from that champion of reform, Rev. Mr. Green, of the Oneida Institute. A resolution was passed to raise $20,000, to enable the society to accomplish its plans; nearly $4000 of which was immediately pledged.

The organ of the society—the Journal of Public Morals—is a monthly newspaper, about the size of the American Temperance Intelligencer, which appears to be well conducted, and we hope will be ably sustained.

Boarding Houses.—We are acquainted with several boarding houses, at which a number of the boarders dispense with all drink but water; and some of them, with all food but vegetables. Indeed, we regard it as one of the most auspicious signs of the times, and plainest indications of progress, that there is so much of inquiry abroad on these subjects. Our greatest fear is, and ever has been, that people will proceed to make experiments, before they are prepared to do it understandingly. We wish to have experiments made, but we wish to have them made on principle.

When we hear a temperance lecturer denounce fermented and narcotic drinks, without presenting, in a clear manner, his reasons, and when we find some half a dozen of his hearers immediately renouncing their cider, their coffee, or their tea—they know not why, except that the lecturer said they were injurious—we almost always at first regret it. They are acting from blind impulse, or

from mere excitement, we are accustomed to say to ourselves, and their experiments will neither be protracted nor useful.

And yet it is not so, after all. These little experiments, continued even a few weeks or a month only, are not wholly lost. They give the individual a short period of freedom from his accustomed slavery, and thus afford him an opportunity for reflection. Moreover, they lead those around him to inquiry. So that though it would be far better to make our experiments on principle, and in the light of physiology, yet we are inclined to think it better that they should be made from mere impulse or excitement, than not at all.

If this conclusion is just, then a great work of reform is certainly going on in our land; for you can scarcely go to a boarding house—we were going to say to a family—in which one or two of the circle is not laying aside, for a time, his coffee, his tea, his cider, his pastry, his condiments, or his meat. You can scarcely find an individual, belonging to the temperance ranks, who is not willing to converse on these subjects, and who does not profess to be open to conviction.

Ice Water.—The freedom with which ice water, ice creams, &c. are used in this country, does not speak well for the cause of reform. It gives us pain to find this wretched foreign custom becoming so common among us; and above all, to find a few physicians conniving at it.

The case of the late Mr. Livingston should afford a caution to ice eaters. There can be little doubt that this great man came to his death by the use of ice water. We heard such a report soon after his death, and it is now confirmed by a letter from one of his relatives, which has been published. From this it appears that while unwell, he ate a hearty dinner, consisting in part of rhubarb pies, and in the evening, *drank freely of ice water*. At four o'clock the following morning, he was attacked with violent pains in the abdomen, which resulted in his death.

It is possible, and indeed probable, that had Mr. L. been in good health, the ice would not have destroyed him. Nor is it quite certain that it would have done so even now, without the aid of the rhubarb pies. But be that as it may, the use of ice in hot weather, if not at all times, is objectionable under all circumstances, and ought to be abandoned.

A Word from Kentucky.—The following is extracted from a letter to a friend of the editor, under date of May 10, 1836. The lady who wrote it keeps a boarding school, and has eighteen persons in her family. We may hope, therefore, that the work of reform among her numerous household, so auspiciously begun, is not yet ended.

"On the 23d of April I received a most valuable package of the Moral Reformer. I have not seen books that I liked so much since I have been in Kentucky. They came at the right time, too. The health of all of us had suffered the last winter. Dr. A.'s book had not been in the house more than twenty-four hours, when five of my family bade adieu to tea, and three of us to coffee. It is now almost one month since M. has been ill; and the rest of us are in better health than before. I do not say I will not take black tea when I can get it, but I do not take either tea or coffee now."

Longevity of the Quakers.—From the obituary of the Society of Friends for 1834, we learn that out of more than 200 adults recorded in it, the ages of full one third, or more than eighty persons, are from seventy to ninety-seven years of age, presenting an average of eighty-five years; full one fifth of the 200 being from eighty-one to ninety-seven years old.

It is no wonder, say the newspapers—and we wish they were never farther from the truth—that the Quakers should live a long time, because they live so regularly, and are so "temperate in all things"—not only in regard to meats and drinks, but in regard to their actions and passions. They do everything in the most perfect order; they do not allow themselves to be carried away by anger, ambition, malice, revenge, envy or jealousy. They are your real philosophers—your practical philosophers; and were we ever to write a work on the "philosophy of living," and living a long while, we would refer the reader, for a practical lesson, to the example of the Quakers.

Vermont Asylum for the Insane.—This institution is located in Brattleborough. The physical and moral condition of the place point it out as a most suitable spot for the purpose.

Tee-totalism in Illinois.—In Alton and Upper Alton, between 200 and 300 have signed the tee-total pledge; in Jerseyville, 40; in Jacksonville, probably 200.

NOTICES OF PUBLICATIONS.

THE PHYSIOLOGY OF DIGESTION. BY ANDREW COMBE, M. D.—This work, says Dr. C., is essentially a continuation of the Principles of Physiology—a work which we trust is known to most of our readers. Its object, he adds, is "to lay before the public a plain and intelligible description of the structure and uses of some of the more important organs of the human body, and to show how information of this kind may be usefully applied in practical life."

In the execution of this object the author has, in our own view, been generally successful; and we rejoice that we have, in this field, so able a coadjutor. We cannot, it is true, accord with Dr. C. in all his sentiments, nor is it, perhaps, to be expected.

In regard to the importance of enlightening the mass of the community on the subject of the human frame, its laws and relations, physicians are divided in opinion. Those of the "old school" are opposed to it; those of the "new" are equally in its favor. We regard it as no longer a question, which "party" shall prevail; the public have pronounced sentence in favor of the latter, and their decision is not likely to be reversed.

We are sorry that Dr. C. makes so much, in this work, of the experiments of Dr. Beaumont. Those experiments are exceedingly valuable, and the world is deeply indebted to Dr. B.; but it is not correct to regard them as we would experiments made on a healthy and sound stomach. Say what we will, the process of digestion in the stomach of Alexis St. Martin was a diseased, or at least an unnatural process.

THE SUNDAY SCHOOL TEACHER—A little monthly periodical for Sabbath school children, neatly printed, and its first number just published. It makes fair promises of usefulness; and from the known character of some of those who are to be concerned in conducting it, we may reasonably hope it will have a good moral tendency. Some may think it better adapted to Sabbath school teachers than pupils: for ourselves, we cannot think it will come amiss to either.

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SUBJECTS OF THE REFORMER, Nos. 1, 2 & 3, 1836.

The Science of Human Life.
Sketch of Gen Eliott.
Causes of Consumption.
Wet Feet and Taking Cold.
The Human Teeth.
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AND

Teacher on the Human Constitution.

WM. A. ALCOTT, Editor.

Author of the "Young Man's Guide," the "Young Mother," and the "House I live in."

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MORAL REFORMER,

AND

Teacher on the Human Constitution.

SEPTEMBER, 1836.

DANGERS OF PRECOCITY.

Much has been said, and well said, on the dangers of mental precocity. We do not think these dangers have been exaggerated. Yet there are other forms of precocity, as well as that of the mind. Of moral precocity, we have a most remarkable instance in Pascal; and modern times, as Dr. Brigham has shown,* furnish a number of instances. And every one who has resided long among our agricultural people in the country, has seen multitudes who were precocious physically.

But there are not only these three kinds of precocity, mental, moral and physical—there are degrees of each of these, as well as various combinations of them. Sometimes there is the union of a moderate degree of moral with a large share of physical precocity; sometimes physical and intellectual precocity are combined, while there is very little development of the moral powers. Such was Napoleon; and such have been multitudes of those who have so early and effectually agitated the world. Mere intellectual precocity, when joined to a sanguine temperament, even though the body should be slowly and feebly developed, will sometimes make men extremely active for

* See Influence of Mental Cultivation on Health.

good or for evil—especially the latter; but this is by no means so frequent an occurrence as the former. The sanguine temperament and precocious mind generally drag into their service the body, and compel it to accompany them.

We believe that if the history of the world could be closely and attentively examined, it would be found that most of those who became early actors in revolutionary scenes, and especially the leaders, were—like Alexander and Napoleon—remarkable instances of mental and physical precocity. Moral precocity may indeed sometimes have been superadded, but not in any considerable measure, unless it were in excess, and this rendered them fanatics or enthusiasts.

In a late Boston Mirror is a curious article, which shows that most of the more prominent leaders of the Jacobin or Mountain party of the French revolution were young men. We will subjoin here a few extracts from the Mirror itself.

"Robespierre, the master spirit of the party, was guillotined at the age of thirty-five; Danton, his rival, he sent to the scaffold at the same early age. Camille des Moulins was thirty-three. Chaumette, another of the sanguinary tribe, suffered death at the age of thirty-one. Chalier, who proposed to erect a guillotine at Lyons for the execution of 9000 persons, was one of the oldest, being forty-six. Fabre D'Eglantine, the author of the celebrated revolutionary calendar, was thirty-nine.

"Carrier, the most infamous probably of the whole, who, when at Nantes, tied his victims together in couples, one of each sex, at the rate of twenty a day, and sunk them in the river, was only twenty-eight years of age at his death. Robespierre the younger was about the same age.

"St. Just, whose talents, ferocity and eloquence rendered him second only to Robespierre, was about twenty-six years of age. Chabot, the Capuchin friar, was thirty-five. Marat, who really appears to have been half madman, was, when assassinated, forty-nine. Babeuf, who, on the fall of Robespierre, was thought by his party to be most worthy to succeed the dictator, was twenty-seven when he joined the revolutionists. These were not the

originators of the revolution, but they were the leaders of the Jacobin clubs, or secret affiliated societies, over which Robespierre, as dictator, presided for two years. They were all beheaded, except Marat. Besides these, there were others of inferior note, equally young. Fouche, since duke of Otranto, was about thirty."

It is likewise worthy of observation, says the same paper, that leading individuals of other parties who took part in the revolution were generally young men.

"Of the Brissotins, so named after their leader, Brissot de Warville, but otherwise called Girondists, Brissot was thirty-nine. Bailly, the celebrated astronomer and revolutionary mayor of Paris, was one of the oldest. He was beheaded at the instigation of Robespierre, at the age of fifty-seven. Charlotte Corday, who, although a woman, was a Girondist, was but twenty-three when she assassinated Marat. Barbaroux was about twenty-seven when beheaded. Barnave was executed at the age of thirty-two. Madame Roland, who died more as a man ought to die than all that were guillotined, was forty. Gensonne, the Brissotin, who was the first to proclaim that *suspicion* was sufficient cause for the infliction of death, was sent to the scaffold by Robespierre, at the age of thirty-five. Mirabeau was but forty years of age; Cabanis was thirty-six; Buzot, thirty-three. Vergnaud perished at the age of thirty-five."

The last mentioned were some of the principal Brissotins. Many of them, it is true, were by no means wanting in moral development; still they probably possessed much of the spirit of insubordination, or at least the revolutionary spirit.—But we quote once more from the Mirror.

"Among the Royalists, D'Elbee, the principal Vendean chief, was about forty. Stofflet, another Vendean, was thirty-eight; the duc D'Enghien, no more than twenty; Pichegru, in Robespierre's time, not more than thirty-two.

"Among the famous generals of the revolution, there were few who were not comparatively boys. Hoche, who was thought by many to be equal to Bonaparte, died at thirty. Honchard, when guillotined, was thirty-two. Kleber, one of the oldest and best, was forty. Dessaix was

thirty when he received his death wound at Marengo. Other great captains, who afterwards became renowned, Ney, Soult, Joubert, Macdonald, Lannes, Duroc, Victor, Mortier, Oudinot, Murat, Eugene, &c., were all young."

It is well known that the restless and insubordinate of every country, and city, and town, and village, usually embrace a large proportion of the young, and especially those who are prematurely developed, physically and intellectually. Whatever may be the cause of this precocity, its tendencies cannot be very easily mistaken.

But the causes are often to be found in miseducation. Parents, and even teachers, are in haste—almost everywhere—to have their children and pupils become men. How sad a mistake! We might even say, how fatal! Instead of hastening maturity, we should as much as possible retard it; and this every person worthy the name of parent would do, if he were aware of a tenth of the evils of precocity.

These evils have often been depicted. Some of them may be seen in the perusal of the present and former volumes of this work. They are to be found, in glowing colors, on the pages of our most eminent physiologists, and our best writers on health. They cannot be mistaken by those who read. Would that they were oftener read. Would that the community were fully awake to their existence and tendency.

We say again that parents should retard the progress of the body, the mind and the heart, as much as possible. These we know are hard sayings, but they must be heard. It is not sufficient to set our faces against mental precocity—against that fashionable folly which would make our very babes prodigies in learning or mere lip-piety, seen as it sometimes undoubtedly is, in persons of great benevolence and much excellence—we must oppose the precocity of the whole being. It is little less unnatural to see persons arriving at maturity of body and mind, at an age when they ought to be still children, than to see their bodies greatly in advance of the mind, and mature three or five years too early; or their minds five years in advance of their bodies and their moral powers.

Perhaps we shall be asked whether it is possible to retard physical development, if we would. We answer without hesitation, Yes. If it is still asked, *How*, our answer is at hand; but we must be permitted to state it in a negative form.

Bodily maturity will not be retarded by training the young to the use of the most rich, and stimulating, and high-seasoned food and the most exciting drinks, unless carried to that excess which is commonly called intemperance and gluttony. In moderation as regards quantity, these things accelerate growth.

Nor will physical maturity be retarded by accustoming the young to licentious conversation or books, or by filling the eye or the mind with licentious or impure images and associations, and the heart with impure feelings. All these as surely hasten the growth of body in New England as in Hindostan. "Can an impure imagination," as we have asked elsewhere in this work,* "produce certain definite results in Hindostan, and Siberia, and Tahiti, and will it produce anything better in America? What though the imagination may not be perverted in the *same manner?* Are books, and songs, and prints, and paintings, and innuendoes, and a thousand other things, which we have neither room nor inclination to name, just at this time, less efficacious?"

Nor does it retard the period of physical maturity, to crowd very great numbers of youth of both sexes together into factories or boarding schools, where there is little, if anything, to control or restrain the passions, in addition to the stimulus of a heated atmosphere; or to encourage night assemblies of the young, theatres, concerts, &c.

This negative reply to the question how we shall retard the physical maturity of the young, will, we trust, be sufficient to give hints, and lead those parents and teachers who think, and feel their responsibility, to investigate the matter for themselves, and to govern their future conduct in accordance with their convictions, and the results of their own deliberations. We ask it not of any

* See Vol. I. page 11.

parent that he should surrender his opinions to mere authority, certainly not to our own; but we do ask it—nay the crisis demands it—that every one concerned in forming the character of the rising generation (and who is not thus concerned?) should examine this whole subject. There is no excuse for its neglect—there can be none. Its importance is as universally conceded as it is practically forgotten. Education—*education*—is, as it were, the general watchword; yet on no subject of any magnitude is less thought bestowed.

Meanwhile, it is true, education goes on—education, too, of a fearful character. Our youth are educated to insubordination, to avarice, to luxury, to licentiousness. They are educated to be—not, we fear, good citizens, good brothers, sisters, husbands, wives, parents and neighbors—but good instruments of a mob, a faction, a rebellion, a revolution. They are educating, we fear, to be the dupes or the tools of some Robespierre, or the minions of some Napoleon, or some modern Alexander, whose object it is to carry desolation and devastation everywhere, and to drench the world in blood. Will parents awake? Will they consider? Will they be wise?

CASE OF SUICIDE.

Seeing an article in a late number of the Reformer on suicide, I am induced to believe some facts which have recently occurred in New York may be serviceable to the public.

Two years ago last November, a young man took board in the Temperance House, whose symptoms were dropsical, and who had weakened the powers of his stomach by the excessive use of cold water. He remarked that he had found coffee injurious to him, and must discontinue it. He did so; and in a few months his dropsical habits so far disappeared that his health was tolerable.

During the last winter, he was absent from the table days in succession; and when interrogated on the subject, answered that he had not time to eat his regular meals; that he took a cracker, and cared very little about eating, &c.

About the first of April, he took cold. The poison which he had been depositing in his system through the winter now took effect. The stomach and intestines were so irritated that he suffered much. After struggling some days in this condition, the disease attacked the brain, and in ten days he died, in the most distracted state, a victim to his own deliberate folly.—*Deliberate folly*—because he had been entreated to desist, for weeks before his sickness; and faithfully told that night suppers of coffee, sweet cakes, and all manner of high-seasoned flesh, must be *serious* in their results, if not *fatal.* A laugh, or an indifferent reply, was all the satisfaction gained; and even after a physician had been called, and had prohibited all food but water-gruel, he sent to his eating-house for some favorite dish which was wholly unsuitable, had he been in good health.

Such infatuation met the reward which must be expected—fatal indeed, and awful to the poor sufferer—and it would seem sufficient to deter all in like circumstances who are capable of reflection.

Another similar case occurred about the same time, but the subject escaped, because his system had never been impaired; but he seemed suspended between life and death, for weeks.

In both these cases, no access could be had to the conscience, (though both were professed christians;) and until this can be touched, all hope of lasting reform must be abandoned. In vain is the understanding enlightened; men and women will "feed" themselves without fear, till they are made to *feel* that the natural as well as the moral laws of God cannot be violated with impunity.

The Temperance House might furnish facts to fill a volume, to prove the truth of this, if necessary. N.

Temperance House, New York, 1836.

Remarks by the Editor.—We are truly grateful to the author of the foregoing information and "facts"—painful as they are to every feeling heart, and especially to those who have been most familiar with these horrid but frequent cases. We concur with the writer in the opinion that it is in vain, or almost in vain, to enlighten the understanding of men in regard to the organic or physical laws, until we can reach the conscience. Hundreds will frequent temperance houses, and perhaps rigidly abstain from meat, or coffee, or cider, or some one or two of the leading articles which the friends of temperance condemn. But while they deny themselves in one respect, they will more than compensate their wayward unsubdued appetite for improper food or drink, by indulgence in some other quarter, or by gluttony in articles in themselves excellent.

The most rigid friends of temperance in regard to food and drink often sin most egregiously in some other respects. If a person only abstains from flesh meat, or perhaps, in addition, from tea and coffee, he seems to think himself fully licensed to sin in other matters as much as he pleases. We do not mean that such a conclusion is ever made in words, or even passes in form through his mind; but the conclusion is substantially made, and he acts upon it.

Now this is the very way in which the cause of temperance most suffers. Religion has sometimes been said to be oftenest and deepest wounded in the house of her friends; and in like manner, Temperance is more frequently a sufferer from her adherents than from her enemies. The man who refuses to drink ardent spirit, will still indulge in cider, or beer, or wine. Or, denying himself these, he will still cling to the stimulus of tea and coffee. Or if he even abandon all these, he will perhaps use tobacco, snuff or opium. Or setting all these aside, he must have his food swimming in fat, or butter, or vinegar; or covered or soaked with sugar, salt, mustard or pepper. Or laying aside the use of fat and condiments, he must still have his hot bread, or his ice creams, or his hot and indigestible soups or broths, or swallow his food

without mastication. Or if he yield all these, he will still make up in quantity for what he regards as a self-denial in quality. Or lastly, if he obeys the physical laws throughout, in regard to food and drink, he will sit up late, sleep too much, lie too late in the morning, sleep in contracted or heated rooms, use too little or too much exercise, or pass days and weeks with a foul skin, or indulge in grief, anger, ambition, emulation, fear, hate, or some other depressing or exhausting passion, or break the second command of the second table, in some of its manifold forms. And yet, if he has a moment of ill health, he wonders at it, and perhaps charges it on the temperance system. Many a person who has been reckoned, and who has even reckoned himself a true *Grahamite*, has fallen a victim to practices which were as truly violations of the Graham system, as many other practices from which he scrupulously and even religiously abstained.

We hence see how it is that a good cause may suffer, not from its enemies, so frequently as from its friends. When will people learn to act up to their professions, as well as to be consistent? Should such a period arrive, we shall seldom if ever hear that abstinence from a particular kind of food, or even from the whole range of animal food, has produced insanity; though we sometimes hear such reports now-a-days, and in a few instances, find them endorsed by medical men. The Boston Medical and Surgical Journal, though in the late Graham controversy it teemed with accounts of mania, consumption, &c., induced, as was pretended, by abstinence from animal food, never contained a single case, so far as we can at present recollect, that was not on the very face of it a suspicious one. By suspicious cases we here mean, however, those where, from the very account itself, there was reason to suspect other causes than those on which the narrator seemed chiefly to rely.

The truth is, man is so constituted that if he is in a state of tolerable health, a slight, or even a considerable change of drink or diet will not *alone* produce any serious immediate evil. He may live on brown bread or white

bread, on flesh or without it, and may drink coffee or cider, or avoid them; and if he yields obedience to the laws of his frame in all other respects, he will not very soon experience suffering; nay more, the thing used will soon become agreeable to his taste. We do not say that he will never suffer from anything which he may use;—undoubtedly he may. But he is formed by the Creator to be omnivorous in this respect; viz., that he can use almost every kind of food and drink for a time, with apparent impunity. This does not render his duty to make a proper *selection* of food and drink the less imperious, but the more so; since it shows that he is, to a very great extent, a creature of habit, and can form himself to any, or almost any habits he pleases. It lays him under obligation to select what is known to be best, and use it till it becomes agreeable, and gives him, as assuredly it will, the most gustatory pleasure.

There is, however, a class of worse than mere ignoramuses, among the friends of rational eating and drinking. We allude to just such persons as our correspondent has mentioned above. They "sin wilfully," and deserve—richly deserve—the punishment they receive at the hands of that God whose laws they violate, and will continue to violate, with their eyes open, and with their hands even placed on the horns of the altar.

ON COOKING FRUITS.

We are opposed to the common practice of cooking summer fruits, for the following numerous reasons:

1. There is a large amount of evidence to be obtained, that the summer fruits are not only wholesome, but remediable; by which we mean, that they are not only useful as food, but tend to prevent or cure summer and autumnal diseases. We will not in the present article undertake to adduce this evidence, but take the point for granted.

2. The ripe summer fruits contain a better and more healthy combination of the malic and other acids, sugar, water, &c. than can be found in them either before they are perfectly ripe or afterward, or after they are affected by cookery. The latter process usually diminishes the acidity of these fruits, and increases their saccharine properties, or what is little better, destroys their taste and excellence. The God of nature suffers, nay requires these fruits to go through with a long process of ripening, in which the coarser, rougher taste is softened down into a mildness and sub-acidity which, while it renders them exceedingly grateful to all whose tastes have not been perverted,* fits them at the same time to cool the blood and all the fluids, and prevent the many mischiefs which the severe heat of summer, and the exhausting perspiration of our bodies, would otherwise induce. For these purposes, there is nothing perhaps better calculated than the rich juices of the strawberry, the raspberry, the blackberry, the whortleberry, the bilberry, the apple, the pear, &c.

3. To cook summer fruits is a waste of valuable time. It changes their character, it is true; but not as in the case of the potato, and some of the farinaceous seeds and grains, for the better, but, as we have already shown, for the worse. Consequently, the time spent in cooking them is a waste equal to its value, which value is to be measured by the demand for labor at other employments.

4. Cooked fruits must necessarily be less perfect, and therefore less wholesome than those which are uncooked, because in order to cook them, we are forced to keep them longer. The last remark, however, may require a little explanation.

There is only a very short time in which the berries of summer are perfect. They are a long time, indeed, in coming to perfection, but almost as soon as they reach

* It is probably well known that tobacco chewers are seldom fond of summer fruits. The remark will also apply, with nearly equal force, to spirit and cider drinkers, opium eaters and snuff takers.

this point, the process of decay commences. In the mulberry, the period of perfection, that is, the period which elapses between the moment of time when the fruit becomes perfectly ripe, and the moment when it begins to decay, is only a few minutes. In the raspberry and the strawberry, the period of perfection is a little longer than in the mulberry; but it is still very short. Nor is it very long in the whortleberry, the blackberry, the cherry, &c. Now it is highly important that these fruits be plucked or broken from the vines during the period of perfection, and immediately eaten. But whether this is the case or not, the progress of decay is very rapid, from the moment they are picked till they are unfit for use; and as the process of cooking must always cause more or less delay, it is on this account alone highly objectionable.

5. Cooking these fruits is also childish. To see adult persons employed in attempts to improve substances which everybody admits are already exceedingly rich—good enough—seems like trifling with these precious gifts of the Deity.

Let us not be told of the potato and other esculent roots, and the farinaceous seeds, that our remarks will apply as well to these as to the fruits, for it is not so. Few ever did—few ever will regard them as already good enough—that is, in their crude, raw state; but everybody whose taste is unperverted, pronounces the fruits not only "good enough" uncooked, but far better, yes, far more *palatable* than after they have been submitted to any artificial processes, or even when mixed with sugar, wine, &c. Indeed three quarters of the world still eat them without, and are astonished to hear that they are ever eaten otherwise; and so far as the evidence can be obtained, they have, on their stomachs, a far more salutary and healthy tendency.—Nothing can be easier than to show that those portions of the community who pluck the summer fruits from the vines in a state of perfection, and eat them in their simple state—once or twice a year forming them into a pie, or eating them with milk—not only take the most pleasure in their use, but are most effectually shielded by their use

from those summer and fall diseases, for the prevention of which, the God of nature in part intended them.

6. Again, Dr. Wilson Philip has said, that beyond a proper degree of roasting and boiling plain articles of food, "the art of cookery is nothing but that of pleasing the palate at the expense of the stomach." It is so in various ways. It is so in particular, by relieving us from the trouble of mastication. It seems to be one of the grand aims of cookery—modern cookery we mean—to save the labor of the teeth.* But this, as every physiologist knows, is a capital error. Into this error, however, the friends of cooked fruits fall. They generally require and receive rather more of mastication while in their natural state than after they have been subjected to the process of cookery; and we maintain that they are therefore so much the less fit for use.

Dr. Philip is a little wrong on one point. Cookery is not, after all, the art of giving a permanently increased pleasure, even to the palate itself. A palate tickled by artificial means becomes gradually less susceptible of being tickled; and he who confines himself to nature's own dishes actually enjoys—taking the whole of life together—more of mere animal pleasure than the epicure. Such is the wretched state of modern cookery—and what are called the improvements of cookery—taken as a whole, that the pleasure of mankind, in the aggregate, is every day and every hour diminishing. Could it be *weighed* to-day, it would be found lighter in the scale than it was yesterday; and as things are going on, it will be still lighter to-morrow.

Let it not be said, that if the principles we advocate were to be generally received—if we may not use the summer fruits as food—many persons will not use them at all. We have not said they should not be used as food. Is it not as easy to use them with our food without as with the cookery? Is it not as easy to pick a bowl of strawberries from the luxuriant vines of your garden, and eat them in

* It is, however, a singular but an undeniable fact, that just in proportion as we succeed in this work of saving labor to the teeth, just in the same proportion do the teeth rapidly decay.

all their native richness and beauty with your bread, your milk, or your pudding, as to eat them after they have been stuffed into a mass of paste or dough, and boiled till they have lost much of their bright beauty, their rich freshness, and delicious sweetness, and been brought down half way to a monotonous level with the other dishes of the table? The same is true of other fruits as well as the strawberry.

Yes, it is a fact—an undeniable fact—that the summer fruits are less perfect, less agreeable to an unperverted taste, less healthful and less medicinal, after they have undergone the process of cookery; and we challenge the friends of mixtures to prove, if they can, that it is not so. But if they cannot do it—and we know they cannot—we charge them with a practice which is at once childish and ridiculous—we had almost said ridiculous in the extreme.

We shall still hear, no doubt—for we often have heard it—the grand objection to our views, that cooked fruits are very *palatable*. "O the rich cherry pudding," "the delicious whortleberry pie," "the splendid blackberry pie"—how often have we heard chanted in strains quite high, if not the highest. But in how much higher strains may the unperverted taste, the sound, healthy, rational appetite sing the praises of these rich fruits, unmutilated, unsullied, uninjured by the hand of man. It is astonishing—positively so—that the human taste can become so perverted as to prefer a whortleberry pie to the rich uncooked whortleberry, as nature made it, along with a piece of plain cake or good wholesome nutritious bread.

Place before a child of one, two, or three years of age, who had never before seen either, the rich, ripe uncooked fruit, and by the side of it the same fruit in puddings, pies, &c. and give him his choice. Can there be a possible doubt what that choice would be? We do not say how much the fact that nine children in ten would choose the pure fruit, is intended to prove; but we do beg our readers to think of it.

Let us not be understood as saying that cooked fruits are bad—decidedly so. Very far from it. We only insist that they are not so good after being cooked as before;

and to the unperverted taste, not so palatable. We would even say that if a person cannot get the uncooked fruit, a thing which would seldom happen, he may and should eat that which is cooked. We hold that mankind are bound in duty to God, to use the best of everything, when they can have it just as easily as that which is not so good; and without infringing on any of the rights of their fellow men.

WHAT A GOOD BED IS.

A LATE article in the "Schoolmaster," on BEDS, contains much that will prove very useful to the juvenile portion of its readers, for whom, no doubt, it was intended; but there is one statement in it upon which we propose to venture a criticism. The writer had mentioned the materials of various sorts of beds, after which he remarks as follows:

"A good bed usually consists of the short and soft feathers of geese, enclosed in a cotton or linen bag called a tick. * * Fine feathers are better than other materials for stuffing beds, on account of their softness and warmth."

This is just about as near the truth as it would be to say that a certain article of food is better for health than others, because it is nutritious and easy of digestion;—as if there were no other qualification of an excellent bed than softness and warmth; and as if a material of the highest degree of softness and warmth were best, without regard to any ill qualities it may chance to possess;—and as if no other properties were required in food, but to be nutritious and easy of digestion.

Now these views are about as broad as could reasonably be expected of the mass of mankind—and for the most obvious reasons. But when those who set themselves up for public instructors in health and morals, manifest such sheer ignorance, it is not so pardonable.

We do not deny that food should be both digestible and nutritious. Both these qualities are important, and even indispensable. But that an article of food is best for us simply because it is the most nutritious, or because it is both the most nutritious and most easy of digestion, we deny most unhesitatingly.

The Author of nature has combined with most articles designed for human sustenance, a certain amount of innutritious matter; and there is no evidence that a part, at least, of this innutritious matter is unwholesome; while there is much evidence, on the contrary, that it conduces to health. Nations also, no less than individuals, have been long sustained in the best and most healthy condition, on many substances which are by no means quicker or easier of digestion than all others; and those substances which are called the easiest—because quickest—of digestion, are often among the most heating, if not the most irritating to the system.

A substantial article of human sustenance, to be worthy of being regarded as one of the best for us, should contain a pretty large proportion of nutriment, combined with a moderate proportion of matter wholly innutritious; and should be quite digestible, but at the same time, moderately slow of digestion. It should also be in its most perfect state, as regards size, ripeness, freedom from disease, decay, &c. Those articles which unite, in the best manner, these various properties, may be deemed the best for our sustenance.

In like manner, although softness and warmth, especially the former, are indispensable to a good bed, yet the greatest degree of softness is very far from being either indispensable or desirable. And as to warmth, it is very seldom that the greatest non-conducting power in the material of a bed is requisite. In hot weather, it would be a positive evil. In cold weather it is also an evil, if secured at the expense of other good qualities.

The best material for beds is that which, to a moderate degree of softness and slowness to conduct heat, unites freedom from bad odors, or any other improper or unhealthy qualities. Feathers, in any season, but especially

in warm weather, tend more rapidly to render the air impure and oppressive to the lungs, than any other article in common use for beds. They are also more stimulating to the human system—however difficult may be the explanation of so curious a fact.

We regard good clean well-prepared oat straw as one of the best articles for a bed in every respect, except softness. Husks, suitably prepared, are still better. Hair also answers a good purpose, and so does cotton. The hair mattress, if well made, forms perhaps as good a bed as any known material.

"I like a good bed—I have no notion of being reformed out of my feather bed." "I like good food—I have no idea of eating bran bread." "I like good drink; water is too insipid." How often do we hear such expressions as these!

But who does not like *good* beds, *good* food, *good* drink, good—everything else? And who is there that ought not to like, and even to prefer good things? It is our duty not to eat or use a poorer thing, so long as we can, without detriment to others, have a better. This nobody denies. Not even Mr. Graham objects to good food, drink, clothing, beds, &c., but earnestly contends for them. The question is, which are the good, and which the bad things for us.

The truth is that, as the scripture has said in relation to morals, so it is in matters which pertain to health—the natural order of things is everywhere inverted, so that people put evil for good, and good for evil. The very worst food is called *good;* the worst drink is called *good drink*, and the very worst kinds of beds, dress, exercise, modes of cookery, &c., are in like manner treated as the best. When will things be called by their right names? When will men cease to put "evil for good, and good for evil?"

HAIR CUTTING.

We have been amused as well as instructed, of late, by a curious article in the Boston Medical and Surgical Journal, on Hair Cutting.

The writer begins by uttering a complaint so often uttered by ourselves, that while the *great* things which relate to health are not quite universally overlooked, everybody neglects the *little* things;—things "little in themselves," he adds, "but great in their consequences." Among these, in his view, is the subject of hair cutting.

What he so strongly objects to is the fashionable practice of cropping short the hair on the back part of the head and neck, and leaving it thick on the top. His reason for leaving the hair long on the back side of the head and neck is, that it guards the spinal cord (or marrow, as some would call it, of the back bone) against exposure, and thus prevents a vast number of painful but little understood diseases.

We are inclined to think, however, that the remarks of this writer are not well founded. Still they are worth a moment's consideration. It is not long since we heard a distinguished physician in Boston say, that the practice of cutting the beard, at all, was injurious to health, since it exposes us, as he says, to diseases of the throat, neck and lungs.

Nothing, in our view, can be more ridiculous, than to leave the hair long on the top of the head, and add to this a thick wool hat, while we cut away daily or weekly nearly the whole of nature's covering from the circumference of the neck—unshielded, as its numerous vessels and tender organs are, by a thick bony case, like the covering of the brain. Nor are our modern cravats and stocks and collars adequate substitutes for hair; but rather injurious by their compression.

We cannot, however, join in the Journal writer's tribute of praise to wigs. Nor do we believe in the utility of *very* long hair, either for males or females. This extreme may

be less injurious than the former; though we believe it is still injurious, setting aside the case of Absalom.

But the mention of Absalom reminds us that what proves at one time a means of our destruction, may, at another, secure our physical salvation. A Miss La Roche, a young lady in Ireland, in a moment of high glee, undertook to ride up a precipice 300 feet high, on the same horse with a dean by the name of Langton; but after ascending the rocks to a considerable height, the horse became so excessively fatigued that he fell under his burden, and with both the riders, rolled down the abyss. The dean was so bruised that he died a few days afterward; but the hair of the lady caught in a bush, and saved her. The poor, abused and injured horse, though somewhat bruised, recovered.

NOVEL READING.

The notorious Stephen Burroughs, in giving an account of his early bad habits—his fondness for *scrapes*, &c.—attributes them, in no small share, to novel reading. "The greatest events of life depend so much upon minute circumstances," says he, "that they often pass unobserved, and consequently, effects are often attributed to wrong causes." We do not regard Stephen Burroughs as very high authority, in ethics; nevertheless, it is true that even Satan himself may be compelled to testify to the truth. And there is strong reason for believing, that had it not been for novel reading, the world might have been spared the trouble of sustaining on its surface a wretch so infamous as Burroughs. We will quote his own words.

"Being passionately fond of information, I embraced all opportunities for reading which my desultory life would admit; and unfortunately, many novels fell in my way, of that kind which had a direct tendency to blow the fire of my temper into a tenfold rage.

"The character of Gay, Earl of Warwick, was my favorite. I felt an enthusiastic ardor to tread the stage on which he had so fortunately exhibited. I often viewed myself at the head of armies, rushing with impetuosity into the thickest of embattled foes, and bearing down all who dared to oppose me.

"Reading and dwelling so much on those romantic scenes, at that early period of life when judgment was weak, was attended with very pernicious consequences, in the operations of my after conduct. Nothing gives the mind of childhood a more unfavorable bias, than a representation of those unnatural characters exhibited in novels and romances. It has a direct tendency to lead the mind from the plain and simple path of nature, into the airy regions of fancy; and when the mind is once habituated to calculate on the romantic system, error and irregularity are the common consequences."

APPLES FOR FOOD.

"THERE is no better food," says the Temperance Recorder, of Albany, "for man or beast, in summer or winter, than good ripe apples. If you cannot eat apples freely at all hours of the day, either your health is already bad, or your habits are such that they are undermining, and will probably destroy your health. Good fruit should not be regarded as a luxury, but as an indispensable part of the every-day provision for every family. It should be eaten—not irregularly, and at hap-hazard—but should form a substantial part of the morning and midday meals. There is health, happiness and virtue in such a diet; and nothing is easier than to learn to eat it, and almost to live upon it."

A writer in a southern paper, after speaking of the great value of *good* apples for cattle and swine, has also the following judicious remarks:

"Apples are equally valuable as food for man. Were we as wise as Moses, we should believe, with him, that 'the tree of the field is man's life.' In early life, when the stomach and digestive powers are yet unimpaired by our pernicious habits of excess, what more grateful—what more wholesome, and at the same time nutritious—than good ripe apples? And at any time of life, just in proportion as men regain simple and natural habits, and abandon hurtful stimulants, in the same proportion do they regain the power and the inclination to make a free use of fruit, by which health is invigorated and life prolonged. Apples, eaten in the early part of the day, have a restorative power. The habit of so using them can in almost all cases be acquired; but is in no case consistent with that depraved state of health which attends the free and habitual use of stimulants."

We cannot help according with these views. Apples seem to us so valuable as food, that we not only often make them a part of a meal, but sometimes nearly the whole of our dinner. There is even more nutriment in the apple than most people are aware; but this is not the principal reason why we would use them. Their cooling pulp—during the hot season, especially—is one of the most salutary things to be received into the stomach, which can be found in the whole catalogue of terrestrial productions. Let any reader of this work who is disposed to laugh at the idea of using apples for food, only use them in this way for six months, and we are quite sure his tone will be changed. He will have found out, long before that time, that the Creator may have had other intentions, when he made the apple tree, than to furnish us with facilities for making cider brandy, and other intoxicating liquors.

ONIONS.

"Onions," says a late Geneva paper, "possess more nourishment than any other vegetable. It is a well known fact that a Highlander, with a few raw onions in his pocket, and a crust of bread or a bit of cake, can travel to an almost incredible extent, for two or three days together, without any other food. The *soup de l'onion*, is now universally in use with the French, after all violent exertions, as the best of all restoratives."

Be not surprised, dear reader, at the slender proof with which our editorial brother has attempted to support his position. We have fallen upon strange times. It is hardly popular to adduce much of argument to sustain any doctrine, especially if new. Oh no. Effrontery, or at most a pleasing story, that *seems* to bear upon the subject, is better! Who does not know that a Scotch Highlander, or indeed any other high or lowlander, may travel for two or three days with nothing but bread crusts and cake—if he have enough of those—either with or without raw onions in his pocket?

There may be a little nutriment in a raw onion, but not much;—less, we believe, than in a turnip, and far less than in a sweet apple, or a pear. And as to beans, peas, corn, potatoes, wheat, rice, sago, &c.—though we doubt whether our friend thought of these, when he used the term *vegetables*—why, a raw onion, or even a cooked one, is not worthy, for its nutriment, to be named among them. As to making a soup of onions, to be used after over-exertion, we do not doubt that the French are right. Not, however, because the onion is highly nutritious, but because it is but slightly so; for after over-exertion, we need light food; and it is better even that it should not be highly nutritious.—Onions have some valuable medicinal properties, and this the French have not been slow to discover.

One word more.—*If people will eat onions*, amid such an abundance of *better* food as our soil affords, the best methods of cooking them are simple boiling and roasting;

and as they are in their own nature sufficiently stimulating, they should be eaten without salt. They may be eaten raw, if well masticated, but they are not so good, in this way. They are worst when fried, and next worst eaten raw with vinegar. But we still say of these, as some writer has said of green cucumbers, it were better, far better, amid our ten thousand more excellent dishes, to throw them away, except as medicine.

THE WORD "VEGETABLES."

The first inference of Dr. Beaumont, from his experiments on Alexis St. Martin, is, in his own language, "that animal and *farinaceous* aliments are more easy of digestion than *vegetable*."

Now we have not made this quotation because we have any doubts about the correctness of Dr. B.'s conclusion, but simply as the ground of a few remarks on an improper—we might say vulgar—use of the term *vegetable*, which the doctor, like some few other writers, has, by his example, sanctioned.

His language would imply that *farinaceous* aliments and *vegetable* aliments are very different things. Yet what are farinaceous aliments but vegetable aliments? Nothing, either more or less, as the doctor perfectly well knows, and therefore ought not to have used language in so loose a manner.

The farinaceous aliments, it is well known, are those which contain the farina, or *meal*, so prominent when they are boiled, baked, roasted, &c. Such are wheat, rye, corn, barley, oats, peas, beans, rice, millet, buckwheat, chesnuts, and several other nuts, arrowroot, cassava, tapioca, yam, various sorts of potatoes, &c. Now when we speak of vegetable food, and when we say that all the functions, powers, and faculties of man are best

developed and promoted by the use of vegetable food, either principally or exclusively, we mean to include these, with all others of the same mealy or farinaceous class.

But if the word vegetable is to be used, not only vulgarly, but by medical writers, in a way which shall exclude all these, and which shall only include *green*, *raw*, and *crude* vegetables—such as celery, tops of vegetables boiled, asparagus, radishes, cucumbers, squashes, cabbages, turnips, beets, onions, potatoes, peas, beans, and the like—and fruits of all descriptions,—if the word vegetable is to be used, we say, in this sense, then we venture to affirm that there is not an individual on earth, who is of sound mind, that would defend the exclusive use of vegetables for human food. We ourselves certainly should not.

For though we believe the Creator has so made the human stomach that, while we are healthy, we can derive nutriment from almost everything in the animal and vegetable (and in some cases from the mineral) kingdoms—and hence it is that it is said in the Bible that all these are given us for meat—and in this respect, we are justly considered as *omnivorous*, it is still our duty to select the *best* of food. The great question is, *which is* the better? This question is to be determined, not solely by our own experience, or rather what we *call* our experience—for much of it is false experience, and may mislead us—but by our own experience corrected by observation, by the testimony of those around us, by the testimony of other nations and ages, and by that of science, especially of physiology. We never should turn our own experience out of doors, nor should we ever rely upon it solely. To one of these great dietetic errors, as extremes, do mankind universally tend; and on these two, especially that of relying solely on our own experience, do most of us make shipwreck.

We pause here in the midst of our argument, to beg our *readers* to pause, and weigh well the last paragraph. It conveys, to use the language of a modern divine, great

truths—the first and fundamental principles of dietetic science. We wish they could be understood and received. They would prove the means of a greater reform in the physical well being of man than the world has yet seen.

To pursue our argument:—We say—not on the strength of our experience alone, but of our own experience corrected in the manner we have just recommended—that mankind will enjoy better health of body and mind, and enjoy it longer, by selecting for food the best vegetables, and by confining themselves to the vegetable kingdom. Not however to *vegetables*, in that narrow sense of the term which custom has imposed, and which Dr. Beaumont himself sanctions, but in that broader and more rational sense which includes all mealy or farinaceous substances.

We believe, moreover, that half the opposition which has been and still is manifested, in this country, against an exclusively vegetable diet, has arisen from this confused and inadequate idea of the meaning of the term. When people understand that bread and puddings of all kinds, rice, dried beans and peas, arrowroot, chesnuts, &c. belong no less to the vegetable kingdom than cabbage, green peas, green corn, potatoes and fruits, we cannot but think their opposition, or at least their prejudice, will cease. They will, at the least, be willing to observe and examine for themselves.

DICTATORIAL CORRESPONDENTS.

"August 4, 1836.

"The writer is very sorry that Dr. Alcott considers the subject of the '*human hair*' beneath his notice. A few inquiries were made a month or two since, in a communication which the doctor has seen fit NOT TO NOTICE. Now, for one, the writer would give $100 for a good head of hair, and a vast many others *would give more*. Please

to reply in the 'Moral Reformer,' to the communication referred to above.

"Let us see something in the number for September."

This is an exact copy of a note received a few days since, from one of our correspondents, and is inserted to give the reader some idea of the troubles of an editor. Here comes a correspondent, and complains that we consider the human hair *beneath our notice.* But where is the evidence of this? Have we not laid it down as a maxim, that these little things of life are, in their results, the great things? But we have deferred inserting his article "a month or two." What then? Are we to be told when we shall insert the favors of our correspondents—whether in one month, or two, or three? "The writer would give," he says, "100 dollars for a good head of hair." And pray who would not, that has ever felt the want of one? He says, "Please to reply." Yes, *if* we please. And as if this were not enough, he adds "Let us see something in the number for September." This caps the climax.

We had written "Hair Cutting," for our September number, prior to the receipt of this fellow's communication, and will insert it—not out of regard to him, but because we are determined to take our own course; glad to be advised, and even urged, but unwilling to be driven. We are grateful to all our correspondents, but must claim the editorial right to insert their articles either when we please or not at all. We have hitherto made it a point to insert most of them, and at the earliest convenient opportunity.

We wish, by the way, that every correspondent would give us his name, or at least his place of residence.

RECORD OF REFORM.

Tee-totalism in Vermont.—We have received the following letter from the Principal of one of the largest and most distinguished academies in Vermont. We would give names, were it not that the letter was not intended for publication.

I embrace this opportunity to inform you that we have a society in this academy, on the "tee-total" system. The society has been in operation one year, and has numbered about 100 members, who have subscribed to the following pledge:

"We will, while members of this institution, abstain entirely from the use of the following articles, except when prescribed by a physician, viz., ardent spirits, wine, ale, porter, cider, tobacco, opium, tea and coffee."

The society holds its meetings regularly each term, when an address is given, and the subject of "temperance in all things" is freely discussed.

Do you wish to know the results? I can assure you they have been most gratifying. The use of intoxicating drinks has been of course unknown. Tobacco, that hateful weed, which has so long polluted our literary institutions, and undermined the health of so many of our students, has not annoyed us with its disgusting odor. A large number of smokers, chewers and snuffers have been induced to abandon their loathsome habits, and this too, from principle.

The circumstance that tea and coffee are proscribed by our constitution, has prevented a large number from uniting with us. But convinced as we are that they are not only useless, but highly pernicious, when habitually taken into the system, we have chosen not to increase our numbers by sacrificing principle. Notwithstanding this, I have had the pleasure of taking my morning and evening meals in company with twenty or more, where the most stimulating beverage used was good cool water. Some boarding houses have abandoned these drugs entirely; others only in part.

Thus you see that some of the principles you are laboring to promote are working their way into the very places where they will do the most good—I mean, into our institutions of learning. I wish only to add further, that intemperance in eating is not overlooked by our society.

Hospitals erected by Missionaries.—It is with the liveliest emotions of gratitude to almighty God, that every friend of christianity should read the recent missionary accounts from China, Singapore and Siam. Dr. Parker, a physician and missionary from this country to China, has succeeded in erecting a hospital at Canton, for diseases of the eye, to which nearly 1000 patients were received during the first three months. A similar institution has been established at Singapore, in which, during six months, more than 1000 were received. Dr. Bradley, a missionary at Bankok, in Siam, has also erected a hospital for the sick and afflicted generally, in which he often receives 100 patients in a day.

We have spoken in strong terms of these efforts, because we have long believed that human nature, in its essential elements, is the same now that it was in the days of our Saviour, and that to heal the sick, cause the lame to walk, the deaf to hear, and the *blind to see*, would afford such facilities for reaching the hearts, and elevating the morality, of a semi-civilized or barbarous race, as are afforded by no other means whatever. Mankind have bodies as well as souls; and so long as this is the fact, we shall be compelled to reach the heart through the medium of the body.

The following is a description, from the Chinese Repository, of the Opthalmic Hospital, at Canton, under the care of Dr. Parker:

"The regulations of the hospital are few and simple. The porter is furnished with slips of bamboo, which are numbered both in English and Chinese. One of these is a passport to the room above, where the patients are treated in the order of their arrival. The name of each new patient, the disease, number, (reckoning from the opening of the hospital,) time of admission, &c. are recorded. A card containing these particulars is given to the patient, who retains it until discharged from the hospital—it always entitling the bearer to one of the slips of bamboo from the porter.

"The prescription is written on a slip of paper, and this, being filed in the order of its number, is referred to, as soon as the patient again presents his card, the previous treatment seen, and new directions are added. In this way, about two hundred have sometimes been prescribed for in a day.

Temperance in China.—The spirit of opposition to drinking liquid poisons appears to have made its appearance in the "Celestial Empire." May it go on, till the millions of that region are redeemed from the influence of all poisons, solid and liquid!

Temperance in New Zealand.—It appears that, through the philanthropic exertions of the Wesleyan Methodists and other friends of temperance in New Zealand, the traffic in ardent spirits is likely to be abolished; and that any person who shall hereafter, without due notice, import, land or sell spirits, will expose himself to a fine of £50.—Several dealers in spirits have, in the most praiseworthy manner, destroyed their stock on hand; and others have given bonds to export what they hold immediately.

We happen to know of certain christian countries that might profit from this example.

Vice in "Couplets."—A very respectable gentleman from the "Granite State," begs us to say something "about the pernicious little couplets found in peppermint horns." We would do it most cheerfully, if we thought it an evil of magnitude; but, for ourselves, we have seen nothing in them which was more than childish or silly. If in New Hampshire or any where else they teach licentiousness in any form or manner, they ought without delay to be exposed.

Since writing the above, we happened to see, through a shop window in Washington street, some couplets attached to some articles of confectionary, and they were shameful, beyond anything we had supposed. We no longer have any fears that our correspondent has exaggerated; and if confectionary shops continue to sink in our estimation for a year to come as they have done for a year past, we shall regard them as among the worst sinks of iniquity—as sowing the seeds everywhere of intemperance and licentiousness.

We have just purchased a dozen "peppermint horns," to see what they contain;—and here is a specimen:

"Yes, Damon, I your flame approve,
Your actions praise, your person love."

"My heart beats high with love for you;
Can you through life be fond and true?"

"All the sweets of life combine—
Mirth and music, love and wine."

Parents and teachers, are you willing your children and pupils should fill their memories with such wretched stuff? If so, then continue to encourage confectionaries. If you are willing they

should regard wine as one of the sweets of life, and licentious love as another, then suffer them to satiate their infant and youthful appetites on such mental and moral food.

A Total Abstinence Man.—Gov. Lewis Cass, a man of great worth, and recently appointed United States Minister to France, thus says of himself:—"I have never tasted any ardent spirits, nor have I, at any time during life, been in the habit of drinking wine. It is of course almost useless to add, that I know nothing of the effects of stimulating liquors upon the constitution, except by observing them in others. I have, perhaps, during a portion of my life, been as much exposed as most men. Having lived since boyhood in a new country; having served in the army during war, and having been led by official duties to traverse almost all the western region north of the Ohio and east of the Mississippi, it is impossible to say what effects would have resulted from the use of stimulating liquors, at periods of great exposure and fatigue. I can only say, that I have done well enough without them."

Temperance Convention at Saratoga.—The late convention at Saratoga Springs appears to have been one of great interest. Thirty resolutions were passed, some of them of great importance. Several of these resolutions recognized, most distinctly, the principle of abstinence from all intoxicating liquors, *as a beverage*. We hope this great national decision will be heard. We hope, most earnestly, that our cellars will no longer be filled with cider and beer casks, from which we may draw daily our gallons or tens of gallons of intoxicating drink, while we yet call ourselves the friends of temperance, and have perhaps enrolled ourselves as such. We have pursued this course too long; it savors too much of heathenish ignorance for a country covered with schools and churches.

One of the resolutions of the convention speaks as strongly of the influence of woman, in controlling the affairs of human life, as we have done in some of the pages of this little work. It calls the influence of her example—by the way, it says nothing about female temperance societies—"all-pervading and all-conquering."

Female Temperance Society.—The New Hampshire Baptist Register states that there is a Female Temperance Society at New Hampton, which contains one hundred members. They were ad-

dressed on the 4th of July by Dr. Mussey. These young ladies pledge themselves not only to abstain from all intoxicating drinks, and to use their influence against them, but "never to connect themselves for life with any person who uses them." We should be ashamed of any member of the New Hampton Institute who would do, without the pledge, what the pledge is intended to prevent. We may be wrong, but we have many doubts of the good tendency of these female associations.

Temperance in England.—It is estimated that 8000 persons, in Manchester, have adopted the temperance pledge, during the last year. In Birmingham, the number is 861, of whom, however, 588 are tee-totallers. In one place, of small size, there is a society of 500 tee-totallers.

Dr. Mussey at Saratoga—We extract the following from the New England Spectator. Dr. M., it would seem, has bearded the lion in his den. Whether the doctor is a mere retailer of truths he has got from Mr. Graham, as some appear to suppose, or whether he has investigated the whole subject for himself, and drawn his own conclusions, we know not. At any rate, he is doing great good.

"Dr. Mussey has lectured here (at Saratoga Springs) three times—once in Washington Hall, twice in Union Hall—on the comparative value of animal and vegetable food, and their influence on the *organic*, *mental* and *moral* structure of man. He clearly showed that vegetable diet is most congenial to the perfect development and preservation of the bodily and mental powers. He most clearly demonstrated to the beef, and mutton, and pork eaters of Saratoga, that they were preparing their bodies for early disease and an early grave. But tobacco!—disgusting weed! His picture of a filthy, nauseous tobacco chewer, smoker and snuffer, was so true to life, and yet so utterly nauseating, that many in the room could barely keep from vomiting. No wonder that a sweet little girl, and a noble little boy, in Boston, refused to kiss a gentleman who was a gentleman *tobacco chewer*. How can children endure to have the black lips of a tobacco chewer come in contact with their clean, rosy cheeks and lips? Much comfort may the flesh eaters and tobacco chewers and smokers of Saratoga find from Dr. Mussey's lecture! H. C. W."

Essay on Water.—One of the late numbers of the Scientific Tracts contains an able essay on Water, from the pen of Dr. C. T. Jackson, of this city. Though particularly adapted to Boston readers, it is exceedingly well calculated for wider perusal.

But we are more especially solicitous to bring this tract into notice, from the fact that it contains truths of so much importance to the well-being of our goodly city. It may have startled some to learn there, for the first time, that according to a report made by the proper authorities, out of 2700 wells in the city of Boston, only 7 furnish water sufficiently pure for washing; that the physicians of Boston are opposed to the use of the water from the city wells, and that this water is continually deteriorating in quality. And we say most decidedly, that the statements of this essay should be read and seriously considered by every citizen. They come from authority too high to be slighted. It is a shame that in a place of so much wealth as Boston, the voice of her physicians on this subject cannot be heard. Water! water! they say with one voice; give our citizens pure water. Will they to whom it belongs to obey the call, continue to sleep on, and thus suffer hundreds and thousands of their citizens to perish? We think not. A spirit is now awakened on this subject; and meetings of our citizens have been held, the results of which are truly encouraging.

Comstock's Physiology.—A most admirable work for higher classes in our schools and seminaries, especially for those students who have no consciences. We mean to say, that the work is, in the main, excellent; but is greatly injured by the introduction of a few sentiments which are calculated to have an immoral tendency. Such are some of the author's views in regard to field sports, angling, &c. We hope he will expunge, in a second edition, some of these deformities in a work otherwise and in other respects beautiful.

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AND

Teacher on the Human Constitution.

WM. A. ALCOTT, Editor.

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MORAL REFORMER,

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OCTOBER, 1836.

THE PHILOSOPHY OF BENEVOLENCE.

We have read, with much satisfaction, a book with the above title, by Mr. Church, of Rochester, New York. In the publication of this volume, the author has done, we think, a great and lasting benefit to the community. To convince the nominally christian world that it is their duty to BE christians, as well as to be CALLED so, is one of the most important points demanded at the present crisis. It is a shame that they who consecrate themselves to God in the manner professing christians do, should ever have supposed themselves at liberty to make a reservation of their property. Yet so it is. We doubt whether one business man in a hundred ever really considers his property as Christ's, after a public profession of faith in him, any more than before that event. He appears to consider his property as his own, and not God's; and that he has a right to dispose of it as he pleases. We know he would not avow such a belief; nor would he, perhaps, suspect himself of holding it; but he does so.

How different was it with the first christians! How ready they were to renounce the right of doing what they *would* as individuals, with their own! How ready to throw it into one common heap, to be expended for the common good.

We do not say that christians, at the present day, should imitate them to the letter. What is wanted is their spirit. Give us but the same spirit which they had, and we should not fail to make a proper disposition of our property. Our possessions, like ourselves, we should consider as bought with a price, and devoted wholly to the best known interests of the purchaser.—While, however, we admit, most cheerfully, that Mr. Church has done well, we were somewhat disappointed to find, on perusing his book, that he has not gone to the bottom of his subject. Perhaps he did not intend it. It would be a great advance upon the present state of things, to bring the world up to the principles which Mr. C. advocates ;—to make them regard all their property as consecrated to God, and distribute a certain part of it, cheerfully and systematically, for benevolent purposes.

But how much better would it be, and how much happier will be that state of things which requires men to give their TIME to their fellow creatures? Money, we know, must be had, occasionally ; but it is only as the exception, and not as the general rule. In general, it is incomparably better for the christian to imitate his Master ; and if his immediate wants, physical and moral, are supplied, and he has a disposition to do something towards relieving the wants of others, to go about like Him and *do good with his time.*

From the very nature of the case, and especially for the purposes of doing good, *a day* is always worth more than *the price* of that day, whether the price be paid in money or any other commodity. This is a great truth ; and perhaps from its importance, and its novelty to some minds, it may need explanation. Suppose A. B., who wishes to do good, and has a day to spare for the purpose, labors at his usual employment, and receives, as the market price of his day, one dollar. We care not whether it is a paper dollar or a silver one. It is a dollar. He has a sick neighbor who needs assistance. He employs C. D. to assist him a day, and gives him that dollar. But another person, E. F., of equal benevolence, in the same neighborhood, and whose time is worth just as much as that of A. B., instead of going to his usual work, earning his dollar, and paying it over to C. D. for a day's assistance, actually

goes to the sick person, and renders him, for one day, the assistance which he needs, in his own person.

Now, taking it for granted that A. B. and E. F. are both skilful attendants of the sick, and equally so—points which I have a right to assume—is it not clear that the course pursued by the latter is far the best? His dollar's worth of time is applied to relieve the wants of C. D., and the latter has the whole benefit of it, without any drawback or waste, to himself or to the community.

But in order that A. B. may have his dollar, there must be an expensive coining establishment, or mint, and many laborers; and then, as the almost inevitable consequence, there must be—that is, there *will* be—counterfeiters, and courts, and jails, and penitentiaries, with all their innumerable, we had almost said *incomprehensible* retinue. Or if it be paper money, a banking establishment is required, with its host of officers and clerks; and this too produces, in the result, civil and executive officers, courts, prisons, punishments, and we know not what. We say again, that every day's work which is thus converted into a dollar, when it might as well be applied directly, without the intervention of a dollar, contributes to all this farrago; and involves, as far as it goes, all this waste of money, time and character. There is, therefore—and must be—a drawback upon every such dollar in the community; and we maintain —we repeat it—that the christian who earns a dollar and then gives that dollar, when he might as well apply the time directly to relieving the wants of his fellow creatures, is accessory to all this evil. He contributes, however ignorantly, to the support and encouragement of mints, banks, courts and prisons, with all their retinue of dependants and occupants. Let us not be misunderstood. We are far from saying that no money is necessary, even to do good with; all we contend for is, that so far as it can possibly be dispensed with, it should be; and that, for the most part, money is not worth so much as time, nor is it so powerful. A dollar's worth of time applied to relieve the physical, intellectual, social, moral or religious wants of humanity, is worth a full dollar; but the dollar itself, paid over to the laborer, and applied by him, is always less than a

dollar in the application. The positive loss in this way, to the community, every year, is incalculable.

We have been thus particular to explain what perhaps needs no explanation, because it seemed desirable to show that Mr. C.'s Philosophy of Benevolence, though good, is yet superficial. Christianity must go still deeper. It must regard time as a far more valuable instrument of doing good than money. So long as christians are permitted to convert time into money, as a means of doing good, any farther than a positive and imperious necessity requires, so long will the world be filled with avarice, and covetousness, and fraud, and every species of crime, together with infidelity—all sheltering themselves under the cloak of religion, and pleading her example.

EXOTIC FRUITS.

Mr. Editor:—Although you have treated largely in your Reformer of fruits, you have not, that I remember, mentioned any of the foreign fruits. I do not suppose it to be the province of a correspondent to dictate the subjects which an editor shall discuss; and I presume you have had good reasons for passing them over. Yet it appears to me that, when it is considered that some of these fruits are in as general use as those of native growth, it is as important, in their case, as in the other, to be acquainted with their properties.

I conceive it most probable that the fruits were intended to be the food of man, in those climates which produce them; and that their properties are providentially adapted to the constitutions of people living under such and such respective climates, whether torrid, temperate or frigid. On this principle it is, I presume, that fruits are considered best in their own country, as a general rule.

There is, indeed, another disadvantage under which fruits suffer, in regard to their wholesomeness, when

carried abroad, which is, that in many cases, it is necessary to take them unripe, in order to transport them undecayed. The imperfect ripening, however, which fruits thus gathered subsequently undergo, is itself a commencement of premature decay; nor are such fruits ever so wholesome, as those which nature has ripened in her own manner.

All fruits, it is true, do not thus suffer. The apple may be preserved long enough, almost, to be carried half way round the globe. The raisin, and the fig especially, are dried, with probably a comparatively slight abatement of their beneficial qualities. But the orange and lemon undoubtedly suffer much in this way—and the pine apple, too, which at best, is something of the nature of a cabbage stump—laying aside the consideration of its flavor—it consisting in reality of the summit of the stalk, with the seedless pericarps, rendered abortive by cultivation, agglutinated into a hard, tough and fibrous mass, intermixed, when ripe,—or decayed—it is difficult to say which, as we have it,—with a little fragrant pulp.

The orange and lemon,—their juices, I mean,—I presume, are useful as refrigerants, in medicine; but the latter, at least, from its intense acidity, I think cannot be very proper for the stomach,—unless much diluted,—nor even then, perhaps, a necessary or important article. The vegetable acids, in their variety, and especially vinegar, which though not a natural, is truly a vegetable acid, and which is so abundantly in use, seem to deserve an article in your Reformer, which, if my memory serves me right, you indirectly promised, somewhere in the first volume.

Permit me, before I finish, to ask one question. Do you not suppose that the free, but proper use of the fruits and other wholesome vegetable aliments of the country—by those who visit the tropical regions—all other things necessary for the health of the body being attended to—would in a great degree mitigate the terrible diseases which strangers so generally, in some places, suffer—especially, when combined with abstinence from animal food, which, I imagine, is much more prejudicial in hot climates than in cold ones? Q.

Remarks. We entirely concur, in general, with the views of our correspondent. Perhaps there are, however, one or two points which we should prefer slightly to modify.

He thinks it "most probable that the fruits were intended to be the food of man in those climates which produce them." So far we agree with him; and perhaps he intended nothing more. There are, however, a large class of the community who seem to consider themselves licensed from statements like these, to indulge in the fruits of their own country, without restraint. God has made them for us, they seem to say, and we *must* eat them; and some seem to think that what we do not eat are wasted.

Now without going out of our way to prove on behalf of other animals, that the fruits were created for them, too; and that they ought not only to partake of them freely, but to partake of them all, and even eat them all up, we must demur a little in regard to the general principle assumed by the public—that the fruits generally were made principally for human use. Some of them we think it "*probable*," as our correspondent modestly says, were so. Among these are apples, pears, strawberries, currants, whortleberries, and perhaps a few others. Science and scientific experience (which by the way are one and the same thing) seems to justify, very fairly, the deduction that these, in moderate quantity, and at suitable hours, are designed for human sustenance.

But as children, when first introduced to the multitude of new objects around them, seem anxious to thrust everything into their mouths, so the greater part of adults, with their animal natures still too predominant, seem to take it for granted that everything which we are ignorant of is "good to eat." If we find anything in the heavens above, or on the earth beneath, or in the waters under the earth, which our teeth, aided by the processes of art, can reduce sufficiently for the purpose, we seem to think it must be eaten; and forthwith we thrust it into our stomachs. Now as God has so constituted us that the stomach can obtain nutriment from nearly every animal and every vegetable substance in the universe, as well as from some minerals,

and as he has "delivered them all into our hands," as free agents, it is not strange that the most of them should have been, in the days of the world's infancy, regarded as intended solely to minister to the all-devouring propensity of man. But now that the world is, as many believe, getting along into its *teens*, it seems desirable that we should reflect a little, and instead of thrusting into our mouths everything that comes before us, like the infant, endeavor like children of more advanced years, to make a proper selection.

There are probably a multitude of uses to which the all-wise Creator intended the substances which are now used exclusively as food should be applied. Some of these have been already discovered; and new discoveries are making every year. It would not be strange if in the progress of a thousand years to come, half the fruits now supposed to be made solely for the food of man and other animals, should be regarded as created principally for other and very different purposes. There are other things to be accomplished in the world besides digestion. Man, at least, was made for other employments than mere eating.

We have also some doubts whether the orange and lemon are very useful medicinally. The orange may, perhaps, in the present infancy of human knowledge, be set down as an article of human food, in the countries which produce it. But the lemon—too inefficient for a medicine, and too acid for food—we regard as one of those things whose principal use has not yet been discovered. Its keen acid is, indeed, known in the arts; but not to the extent which its activity appears to deserve.

The writer inquires at the close of his communication whether "the free but proper use of the fruits and other wholesome vegetable aliments of the country—by those who visit the tropical regions—would not mitigate the terrible diseases from which strangers so generally suffer." A most important question; and we bespeak the reader's patience, while we attempt, at some length, to answer it.

We are fully assured, both from science and the observation of facts, that there has hitherto been a great waste of human life in foreign countries, for this very reason. We

do not, indeed, recommend too sudden a change of former habits on our arrival in a foreign land; but a gradual conformity to the existing customs of a strange country—such customs, we mean, as are most approved by the physicians and public guides there—we do most fully believe would save many a valuable life. Some of our best men and women, and those, too, who have gone to reside in tropical regions from the best of motives, instead of going to the grave in the very midst of their usefulness, might by the observance of this rule have been till now pioneers in the great work of religious reform; and might have been the means of bringing thousands from darkness to light, and from the power of Satan unto God.

Had they on arriving in a new and hot climate gradually laid aside their two or three meals a day of animal food; their hot drinks, especially coffee and tea, together with all fermented as well as alcoholic drinks; and had they confined themselves principally to a cooling vegetable diet and water, to *cool* and healthy clothing, and to a due proportion of exercise, sleep, &c.;—in a word, had they understood and obeyed the natural and organic laws of God as well as they did his revealed laws, they might have lived to a tolerably old age.

But, strange to tell, there seems to be a mania abroad on this subject. When men—even good men—arrive in a hot and unhealthy climate, they seem to suppose that their food and drink must be even more stimulating than before, in order to guard effectually against disease. Besides, they neglect almost everything else, under the idea, that if they take food and drink and medicine in a proper manner, every other physical transgression is atoned for.

We mean these remarks more especially for missionaries—men whom God has set as lights, as well as pioneers of the world. We do think the untimely death of so many good men in foreign countries is wholly unnecessary; and should be willing to rest this opinion on existing facts. There *are* those among them who have observed the organic laws, and have maintained and prolonged their health. We do not say that their better health and greater longev-

ity was *wholly* the result of their obedience to the organic laws; but we cannot doubt that it was partly so.

If there be a class of men in the wide world who are called upon to study anatomy, physiology and the laws of human health, it is the clergy. We have spoken in particular of missionaries, but the minister who stays at home—the truly *domestic* missionary—needs these hints, almost as much as he to whom the term has been usually applied. We have heard it asserted by those who ought to know, that there is no class of men so unpardonably neglectful of health as ministers. They seem to act as if they thought God had excused them—on account of their philanthropy and the sanctity of their professions—from the necessity of attending to their bodies. They seem to forget that they are called to present the "living body"—the whole man, and not a part merely—a living sacrifice to God. We hope they are, of late, getting wiser on this subject; of which we confess there are some indications. We hope that body, which the voice of inspiration has for two thousand years pronounced to be designed as a fit temple for the Holy Spirit, is not always to be overlooked and forgotten in our efforts to redeem either individuals or nations.

POTATOES AS FOOD.

Dr. Brigham of Hartford, in a recent article on Consumption, in the Knickerbocker,* says, "it is a mistaken idea that the people of Ireland, who live in a great measure on potatoes, are healthy—and that probably in no other country is there so much sickness."

Now if Dr. B. really says this, he must either be—what we should be slow to believe—grossly ignorant, or misled by his desire to sustain a favorite theory, and disposed to

* We quote from a Boston paper—not having seen the Knickerbocker.

assert strongly what he cannot sustain by sound argument. He was treating on the necessity which exists, of giving those children who are inclined to consumption a good supply of nutritious food; and in doing this, he steps aside to belabor the Grahamites. It happens, however, that no Grahamite doubts the fact of consumptive patients—and indeed everybody else—demanding a full supply of nutritious food; and the charge of this kind which is constantly preferred against them by men of as much intelligence as Dr. B, is, to say the least, very ungenerous. They contend, it is true, that bread and the other farinaceæ are better food for the healthy, than flesh or fish; but then they contend, at the same time, that they are more nutritious. Will Dr. B. or any of his friends prove they are not? For until they do, they ought to cease their clamor against the Grahamites.

As to the exclusive use of potatoes, or even that liberal use of them which exists in Ireland, we do not know that anybody has recommended it. We maintain that a proportion of good ripe potatoes daily, or at least an occasional meal of them, is not only admissible, but highly useful, did they even contain as little nutriment as is commonly supposed; and were they as unwholesome as Dr. B. seems to suppose they are.

But they are not thus unwholesome; and though we do not—we repeat it—wish to recommend the use of them to the extent which prevails in Ireland, or anything like it, we are able to prove, from as good authority as the assertions of Dr. B., that even thus used they do not produce the mischief in Ireland which is pretended.

We find from the Encyclopædia Americana, that of one hundred and seventeen persons in England and Ireland who died between the years of 1760 and 1829, aged one hundred years and upward, ninety-four were natives of England, and twenty-three of Ireland. The proportion for Ireland should have been thirty-two; but we are of opinion, that so far as this fact proves anything in regard to the general or national health, it proves that even the Irish are as healthy as the meat eating people of the United States.

We also find from Tegg's Chronology, that of two hundred seventy-nine centennarians who died in Great Britain and Ireland between the years 1807 and 1823, a full proportion were natives of Ireland.

Dr. Humphrey of Amherst, in his "Letters" says, "I am convinced that better health is enjoyed in Ireland than in the United States."

But Dr. H. is a "theologian," and perhaps Dr. B. will prefer other testimony.

Morse, in his Universal Geography, quotes the opinion of one whom he calls an able writer, that, "Ireland produces the stoutest men and the finest women in Europe," especially the *inferior classes*. And yet these are the very persons who live almost wholly on potatoes.

"Some of the stoutest men we know," says Dr. Buchan, "are brought up on milk and potatoes."

Hooper in his Medical Dictionary, says that the potato is "an exceedingly nutritious and wholesome vegetable."

Dr. Pearson says that "potatoes and water alone with common salt," are sufficiently nutritious food.

Dr. Paris, in his Treatise on Diet—and the doctor is very far from being friendly to a vegetable system of eating—observes that the mealy potato "readily yields to the powers of the stomach, and affords a healthy nutriment."

Can it be needful to quote more authorities? And yet we doubt whether Dr. B. will be willing to yield the point, for he has *written a book*, and must now defend his theories. Besides, he is a phrenologist, and believes men have an organ of destructiveness; and as if this organ could not otherwise be exercised, he probably believes we must slay animals for food. But we waive that point, for the question is not now on the necessity of animal food; at least this is not ostensibly the question, though it is probably the real one. We believe the doctor to be enslaved to flesh eating, and that like the wine drinking doctors of twenty years ago, he finds it very *convenient* to oppose the doctrines which he chooses to call heresy.

Dr. B. it is also said, scouts the idea that disease and death lurk in most kinds of rich nourishing food; and ridicules those who object to fine flour bread, or rich cakes

and pastry. Now we doubt this; he cannot be so deplorably ignorant. If there be a point in dietetics well established, it is, that pastry is injurious to health—to say nothing of the others. Even Dr. Paris says, "all pastry is an abomination."

ANIMAL FOOD.

[From the Female's Encyclopædia]

Animal Food certainly gives most strength; but its stimulancy excites fever, and produces plethora and its consequences. The system is sooner worn out by a repetition of its stimuli; and those who indulge greatly in such diet are more liable to be carried off early by inflammatory diseases: or if by judicious exercise they qualify its effects, they yet acquire such an accumulation of putrescent fluids, as become the foundation for the most inveterate chronic diseases in after age. Moderation, therefore, in animal food, is the safest general direction that can be given; and it should always be qualified by a large proportion of vegetable.

The most valuable state of the mind, however, appears to be connected with somewhat less of firmness and vigor of body. Vegetable aliment, as never over-distending the vessels or loading the system, never interrupts the stronger emotions of the mind; while the heat, fulness and weight of animal food are inimical to its vigorous exertion. Temperance, therefore, does not so much consist in the *quantity*, as the appetite will regulate that, as in the quality; viz. in a large proportion of vegetable aliment.

It may not be amiss to notice some particular parts of animals, which, from their structure, are decidedly unwholesome. The *inside* of animals is of this nature: such as tripe, the envelope of sausages, liver, kidneys, sweetbread, milt, lungs, (or as they are more generally termed, lights,) &c. Heart is of a muscular structure, but its tex-

ture being dense and very fibrous, it is equally objectionable. The *heads* of animals contain too much fat and fibrous matter to be either nutritious or wholesome: they however afford good materials for soups. Cow's heels, sheep's trotters and pig's feet, contain so much gelatine, as to render them difficult of digestion; they are, therefore, wrongly recommended to the weak and infirm. Salted tongues are very objectionable; and ham, especially when smoked, passes through the body without change, particularly if it be not thinly cut, and well masticated.

EFFECTS OF WATER DRINKING.

A WRITER in the New Monthly Magazine (says the Boston Traveller) estimates that if everybody in Great Britain were to drink nothing but water, the effect would be to strike off one fourth of the commerce and employment of the whole kingdom. In his estimate of the persons who would be thrown out of business, he enumerates the husbandmen employed in raising barley and hops, maltsters, brewers, distillers, merchants and seamen employed in the importation and exportation of liquors, manufacturers and agriculturists employed in producing the commodities with which foreign liquors are purchased, tavern keepers, liquor dealers and their dependants, coopers, manufacturers of bottles, bottlers, excise officers, and many others.

Here some of the opposers of what they call the cold water system will be ready to cry out. "This," they will say, "is the distress to which you wish to bring the country. You would throw out of employ one fourth of our workmen."

And what then? Could the labor-saving machinery which has been invented during the last fifty years, have all been brought into full activity in a moment, fifty years ago, it would have thrown *more* than one fourth of our population out of employ. But has it done so, in the pro-

gress of things? Have many laborers been obviously and immediately injured?—And how do we know that anybody would be injured by being thrown out of employ in the farther progress of the Temperance Reformation? If there is danger of this sort, however, there is one way to meet it. If the general temperance of a community diminishes the demand for physical labor by one fourth, then let one fourth of the people who would otherwise be thrown out of employ—or one fourth of the whole mass, at least—be employed in adding wealth and the comforts of wealth to the mind. Here is ample room for laborers; and anything which should lead us to devote one fourth of our time daily to training, and improving, and elevating the immortal mind, instead of spending the whole in pampering the body, would be a blessing to the world; and to the United States especially.

A VOICE FROM EUROPE.

Dewey, in his late work, entitled, "The Old World and the New," makes the following among many other ingenious comparisons:

Eating.—The Americans and the English are the greatest eaters in the world—the most voracious devourers of meats, and the most eager for high, hot and stimulating wines. Meat enough is put upon an American dinner table every day to keep a family of Frenchmen, Italians, or even Germans, a full week, if not a month; meat, too, at that very season of the year—the hot season—when its stimulus is too strong, and when the system demands the relief of vegetable diet. In the south of France, meat is eaten by the peasantry only once a week; on Sunday, generally. In England, the poorer classes, who are far the healthier for it, do not have it more than twice a week, and often not even once. The French so mingle their meats with sauces, vegetables, &c. that but very little is eaten, though much may seem to be.

Female Dress.—The dress of women (among us) is undoubtedly the cause of their bad health—*consumptions*, &c.; but as they prefer death to wearing thick slippers and warm stockings, and leaving off tight corsets, there is no hope of reforming them.

Bringing up.—Children, in the cities of Europe, are brought up better than ours are. The nurses do not keep them in their chambers, fondling over them all day. The children are made to exercise in the open air. There they stay all of the day, that the time from school or from meals will permit. The consequence is, that they grow up with health, and with a ruddy physiognomy.

Exercise of Males.—The great cause why the Europeans appear ruddier and healthier than we do, it strikes us, is that they exercise more, and live more in the open air. Parks in England are everything. In Italy and France and Germany, the people live much out of doors. Every day their *Broadways* are not full, but their *Batteries* are. Their *Coffee Houses* are out of doors. Families sit as much as possible in gardens, and in public places.—Their windows are all tenanted. Not only every city, but every town has its public park, adorned with trees, by the water side wherever it is possible; and everything is done which can be done, to make it comfortable and refreshing, as well as fashionable. The sons of the first families in England are often seen in Switzerland with their packs upon their backs, walking amid the mountains, at the rate of forty miles a day.

Exercise of Females.—The English girls, it is well known, will walk five or six miles with ease. They are never afraid of the air. They do not reason as our girls do, that to be pretty and "interesting," they must be livid, pale, and consumptive, and in order to be so, exclude themselves from the open air, from walks and parks—but they reason naturally, that *health* is beauty, and that sickness is otherwise. English girls, it is said, are almost the only girls who climb up the sides of the Alps, or struggle, ancle deep, up the ashes of Vesuvius.

SLEEPING AFTER DINNER.

Mr. Editor:—Among the many fearless attacks in your periodical upon the prevalent evil habits of the day, I have looked in vain for some notice of a vice (I can give it no milder name) which is I fear but too common with many who are least suspected of its execrable indulgence. I allude to the practice of spending the afternoon in sleep!

Do not start, sir, as if you deemed the thing incredible. I am myself personally acquainted with a lady, who, summer and winter, invariably lies down within half an hour after dinner, (on a feather bed too, very likely,) and seldom rises till six, or even later.

This lady, in spite of this enervating practice, is in the enjoyment of robust health, and at the head of a large family, who suffer through the neglect arising from such a criminal waste of time. Nor is this, though bad enough, the worst consequence of this infamous habit. Besides the neglect of family duties, she is so stupified that her mental faculties are seriously affected; and though not aware of it herself, she is daily becoming duller of apprehension.

The evils of such a course have been often represented to her, yet she continues a willing slave, sacrificing the health of the body and the energies of the mind to this degrading, besotting practice.

Nor is this, as you might suppose, a solitary case. I know of many such, and of some who even lie down in the early part of the day.

Now, Mr. Editor, what I wish is this, that when you have no better occupation, you would lift up a voice which is beginning to be heard as it should be through the land, against a vice which so loudly calls for speedy

Reformation.

Remarks.—We did not know, we confess, that the practice to which our correspondent refers was in any considerable degree prevalent. If so, however,—and it is the

natural result of some other erroneous customs which we could name, and against which we have been long striving —if persons of good health in body and mind will indulge themselves in so swinish a practice, then is it indeed time for a voice more efficient than our own to be raised against it.

We have long urged the general principle, that the daytime is for action of body and mind; and the night for the repose of both. Exceptions there may seem to be, we know; but this is the general rule. He who is in health, and yet sleeps in the daytime, is violating the laws of God in the constitution of men and things, with as much certainty as he who transacts business at midnight; and will just as surely suffer, in his own person, the penalty. The lady, in the case above, already begins to feel the wo which is reserved for her, in that imbecility which is fast coming upon her. For can there be a greater punishment of transgression, than to become first a mere animal—a swine;—next, a zoophyte, half animal and half plant, susceptible of being propagated, but without a sentient centre;—and lastly, a mere vegetable?

A mere vegetable, did we say? Will vegetables be called to judgment? Will vegetables be made responsible and punishable for duties unperformed to a large family of children, to a troop of domestics, to a husband, to the world? Alas, methinks we hear these vegeto-animal mothers saying—Would to heaven we could have *become* mere vegetables, rather than endure these painful thoughts of intemperate husbands, ruined children, and vicious and indigent neighbors—the results of our own neglect! How can we know but our exertions, had we been awake and active, might have saved them from travelling the downward road?

People may sleep away their time—and conscience may sleep, too, with the rest; but the hour is coming when we cannot sleep. There is a day not distant when conscience will awake to utter her monitory voice. There is a day when fathers and mothers who have slept away their hours unnecessarily—whether by night or by day—will be racked with pain at the reflection, and will be willing to give

worlds, could it avail anything, for a single one of them. Whether the day shall come while we are on this side of the grave or not, it is no less certain. Sleep on, mothers! but remember there is a host of diseases which you excite to punish you. Sleep on! but you provoke imbecility and idiocy. Sleep on! but you hazard, by your neglect, the reputation and perhaps the immortal souls of those who are dear to you as your own lives. Sleep on! but remember there is a judgment to come, and that God will bring you to behold it, and your neglected families with you.

SLEEPING WITH THE AGED.

It is said by Copland, in his Medical Dictionary, that children are apt to sustain a loss of vital power, by sleeping with the aged. The writer of the article to which I refer, at the commencement of his remarks on this point, relates the following anecdote; and adds that he has met with several similar cases:

"I was a few years since consulted about a pale, sickly and thin boy, of about five or six years of age. He appeared to have no special ailment, but there was a slow and remarkable decline of flesh and strength, and of the energy of all the functions—what his mother very aptly termed a *gradual blight*. After inquiring into the history of his case, it appeared that he had been a very robust and plethoric child, up to his third year, when his grandmother, a very aged person, took him to sleep with her; that he soon after lost his good looks, and that he had continued to decline progressively, ever since, notwithstanding medical treatment. I directed him to sleep apart from his aged parent, and prescribed tonics, change of air, &c. and his recovery was rapid."

The opinion of this writer, as we happen to know, is very generally received; but for ourselves, we have many doubts of its correctness. We know indeed that sleeping together, under any circumstances whatever, were it not

somewhat difficult to avoid it, is not very desirable. For it is not the lungs alone which contaminate the air, and this, too, at a most rapid rate. The skin performs, in some small degree, the same office with the lungs, and renders the air unfit for respiration, as may be easily shown by placing a lighted candle under the bed-clothes, where a person has been sleeping, in which case it will be extinguished. But though we know all this, we are quite at a loss to understand why the practice of sleeping with the aged should be *much* more pernicious than that of sleeping with young people.

Much of the evil which results to mankind from sleeping together might be prevented by having bedsteads made wider than is usual. Thus we might at least avoid breathing the air which our neighbor had but a moment before rejected, poisoned, from his lungs; for before it could reach us, it would become mixed with a portion of better air from the surrounding atmosphere.

STUDY OF PHYSIOLOGY.

[From the Annals of Education.]

It would be idle, perhaps, to say that the teachers of hundreds of thousands of young persons now connected with our colleges and high schools, need to study physiology. Yet it is believed to be a fact, that not one in ten, even of these, ever pays the least attention to the structure of the human frame, or to its laws. And of the small number who do, the far greater part merely hear a single course of lectures from the anatomical professor of some medical school. What they hear is too purely scientific. It is not sufficiently illustrated for the practical teacher's purpose.

But if few of the teachers in our colleges and academies study physiology, what shall we say of those of our primary institutions—our infant and district schools—at which millions of our population receive all the instruction

which is ever afforded them? Does one in ten of these teachers understand the mechanism and laws and functions of the human frame? Is he giving shape—for every teacher does this daily and hourly—to a superstructure of which he understands nothing? What would be thought of a mechanic who should undertake to erect and complete a building of whose frame-work he was totally ignorant, except that it had such a frame-work? What would be thought of him who should erect his buildings blindfolded, or in the dark?

There is not a teacher in the world whose situation is so humble, as not to need a knowledge—a thorough knowledge too—of anatomy and physiology. Teachers who understand these subjects, will be less likely than others, to let the lungs of their pupils suffer from breathing bad air in their school room. They will not only see that their pupils are uninjured by the extremes of heat and cold—for this sort of suffering, though bad enough, is in general comparatively trifling—but they will also take great pains to keep the school room ventilated. They know full well that 30, 40, 50, or 80 persons cannot breathe long in a tight room, with the windows and doors all closed, and especially in summer, when there is no fire to create a current, without greatly poisoning the atmosphere: and though the pupils may not be at once made sick by the bad air, they know that it is impossible for them to escape wholly uninjured.

Such teachers know, moreover, that their pupils cannot sit for hours at once, on benches destitute of backs, without injuring their tender frames; that they cannot sit with one shoulder higher than the other at their writing desks, without exposing the spine to distortion; that the eye may be injured in various ways by injudicious positions with respect to the light of the window, especially if those positions are long continued. They know the necessity of frequent change of position on a thousand accounts, and will therefore be likely to send their pupils forth often, into the open air. Nor will they, while they are within, confined to their seats, construe into malice aforethought, or demoniacal possession, every movement of the body or

the limbs that does not entirely accord with their preconceived notions of silence and good order. They will regard these motions as they would the efforts of the fettered lamb or caged bird, whose inward nature, with a force which he can scarcely resist, and which the God of nature never intended he should so long resist, prompts him to break from his cage and go forth to action.

Such a teacher will also endeavor so to control the sports of his pupils, while on the play-ground, that they shall best answer the purposes for which they were intended. He cannot be ignorant that restraint of action, in the young, for an hour or two, is apt to be followed by *excess* of action —by motions *too violent;* and he will not fail to regulate their sports accordingly. I do not say he can always be present or engage with them in these sports, personally, though he may no doubt often do so. But, regulate them, directly or indirectly, by himself or by a monitor or assistant, every conscientious person, who has right views of physiology and of physical education, and has his school established on right principles, must and will. He will consider their sports as contributing no less to form their characters, especially the sports of the recess, than the moral and intellectual instruction of the school room.

He will not wholly overlook the place, and hour, and other circumstances of their sports. He will not send them forth to play in the mud, or sand, or in the scorching heat of the sun, if he can avoid it. Wo to the teacher and the pupils who are doomed—and such a doom is not uncommon—for six or eight hours a day, to a school house surrounded by sand hills or frog ponds, or beset on all sides by the noise and dust of travelling vehicles; or what is little better, exposed to grog-shops, or taverns, or stables, or jails, or places to impound unruly cattle. It is enough that ministers and their adult hearers should be annoyed in this way, as sometimes though more rarely happens, for *three hours a week;*—let mercy, for the remainder of the time, especially in the case of our little ones, be permitted to rejoice against judgment.

Let careless or ignorant or parsimonious parents and chool committees take more pains about the location of

their school houses. Let them no longer so studiously avoid shade trees, and green lawns, and fine prospects, and retirement; or at least let them no longer sacrifice all these to the single convenience of having a school house at the junction of four or *fourteen* roads, or exactly in the centre of the district.

No teacher who understands physiology, will forget that in the moment of temptation, and when heated greatly by exercise—perhaps by *over* exercise—his pupils are in danger of laying a foundation for colds, rheumatism, fevers, and consumptions, by drinking hastily large quantities of cold water, or by setting at an open window exposed to a current of air. He will watch with assiduity, at all these points of danger.

Let me add, too, that no teacher who understands the structure and laws of the human frame, will suffer his pupils in the winter season, at four or half past four o'clock in the afternoon, when the sun is just setting, and the mind and body exhausted, to go suddenly from an atmosphere heated to seventy or eighty degrees of Fahrenheit into another which is reduced to ten or twenty degrees; and to remain in it with scarcely any additional clothing while he can walk half a mile or a mile, or in some cases two miles. How many a time have the seeds of colds, and fevers, and consumptions been sown in this way! I have no doubt that while we charge the rapid progress of these fell destroyers of our race on our night parties, our concerts, our theatres, our evening lectures, and our religious evening meetings, a much greater proportion of them than has hitherto been supposed, should be attributed to the error of which I have just spoken. Children go out of their school room at night wholly unprepared, in body or mind, for the chill which, in very cold weather, they almost always experience.—Nor are they always placed under the necessity of going home with that rapidity which is required by a certain teacher in New England.* This man appoints some of his older scholars at the close of each day, whom he calls

* This teacher has taught the same school, we are told, (a rare instance) almost half a century.

runners, to watch the rest of the pupils at the several roads by which they return to their homes, and if any one is dilatory, he is reported the next day, to the master. It is said that such are the effects of this discipline, that the pupils are almost afraid to speak to each other on the road, lest they should be reported. Such a system may be carried too far—perhaps it is so in the present case—but I have no doubt it has saved to this single school, during the last half century, hundreds of years of health, and many valuable lives.

We regard such means and measures as shall best prepare parents—mothers especially—and teachers, for the bringing up—educating—of the young being on physiological principles, as lying at the foundation of all improvement, social and moral. So long as this is left undone, nothing can be effectually *done* for humanity. The whole, or nearly the whole, of human effort is expended in attempting what can never be accomplished—in vainly attempting to erect a barrier against the flood of vice and ignorance which is desolating the earth, but which is chiefly swept away by the next returning wave. Let physiology be thoroughly understood and made the basis of all education in the family, in the school, and elsewhere, and, with the Divine blessing, the work of human improvement will then go on.

WRONG TO BE SICK.

"I take the ground that a person has no right to be sick;" said an eminent physician of this city, the other day.

But you have a cold, yourself; we observed.

"Yes," said he; "but I ought not to have one. I caught it foolishly. While in a perspiration last evening, I took off my coat, and though I at length began to feel chilly, I neglected, for some time, to put it on. Now common sense ought to have taught me—or any other person—that I should not be likely to get rid of my chill by re-

maining with my coat off. But I neglected to attend to myself, and now am suffering the just consequences.—And thus it is with most of our diseases. We bring them upon ourselves, by breaking the organic laws in one way or another; and then we must suffer the penalty."

How just are these sentiments! And yet we fear another century will pass, and a thousand millions of human beings only live out half their days, before such sentiments will be generally received and acted upon!

If the public should ever get their eyes open on this subject, we shall not find them on the one hand worshipping their physicians, or like Balaam turning aside to seek "enchantments," or incantations, nor on the other despising them. Physicians—if wise—are a class of citizens whose influence is too valuable to be lost, if it could only be properly directed. We want them to teach us how to prevent disease; and it is very much to be regretted that their talents and skill should be forever misplaced by being expended in "patching up," when it would be far better to prevent the necessity of it.

VARIETY IN OUR MEALS.

We once sat down to dinner, in company with several other persons, where the bill of fare consisted of the following articles.—We number them for the sake of convenience in speaking of them.

No. 1. Bread of wheat meal, unbolted. No. 2. Corn bread. No. 3. Wheat bread. No. 4. Boiled Rice. No. 5. Indian Pudding. No. 6. Beans. No. 7. Potatoes. No. 8. Turnips. No. 9. Boiled Corn. No. 10. Molasses. No. 11. Butter.

From this list we selected for our own dinner, Rice, Beans, and Turnips, or Nos. 4, 6, and 8. This was a greater variety than was necessary—two articles being quite enough for healthful variety, in any instance. But, even admitting the use of *three*, the following different and

quite wholesome variety of dishes might have been selected from the wide range of the eight first articles of this *plain* table.

Nos. 1 2 4	1 3 7	1 5 8	2 3 8	2 6 7	3 5 7	4 6 7
1 2 5	1 3 8	1 6 7	2 4 5	2 6 8	3 5 8	4 6 8
1 2 6	1 4 5	1 6 8	2 4 6	2 7 8	3 6 7	4 7 8
1 2 7	1 4 6	1 7 8	2 4 7	3 4 5	3 6 8	5 6 7
1 2 8	1 4 7	2 3 4	2 4 8	3 4 6	3 7 8	5 6 8
1 3 4	1 4 8	2 3 5	2 5 6	3 4 7	4 5 6	5 7 8
1 3 5	1 5 6	2 3 6	2 5 7	3 4 8	4 5 7	6 7 8
1 3 6	1 5 7	2 3 7	2 5 8	3 5 6	4 5 8	

Now here is a list of FIFTY-FIVE dishes, each admitting sufficient variety for health, and even for the indulgence of any plain, unperverted, appetite. And yet these are a few only of the many good things which a bountiful Providence has prepared for us.—Take any two of the articles from the foregoing list, for example, and for the third article put with them—to-day, apples; to-morrow, pears; the next day, peaches; and, in their season, strawberries, cherries, raspberries, bilberries, whortleberries, blackberries, &c.

In closing, we would enter our protest against this practice of cooking nearly a dozen articles of food at the same meal. We must, indeed, if we are ignorant of the likes and dislikes of our guests, make a little allowance for that; but in such a case, no reasonable person would complain if he was reduced, for a single meal, to but one article of which he was fond; so that even in cooking for strangers, so wide a variety is unnecessary. But in cooking for those with whose *tastes* we are or may be acquainted, it is scarcely pardonable. How can we tolerate the practice of requiring or even permitting a female to spend her precious hours in preparing and boiling potatoes, turnips, beans, corn, and rice, and making a pudding for the same meal! Besides, all these articles, in the preparation and in presenting them on the table, require separate vessels; and here comes the necessity of a great many plates, spoons, knives and forks, &c. which require the labor of washing. When will mankind learn simplicity! We verily believe that for want of it, from half to three fourths

of the time which God has allotted to woman, for the improvement of herself and others, is not merely lost, but worse than lost—infinitely so. And to whom is this tremendous waste of valuable time chargeable? Reader, have you ever thought?

REFORM SHOULD BEGIN AT HOME.

"We cannot new model society, nor new mould or purify the public heart; but we can begin the amelioration by a firm and wise government of our own. Let us mainly study this effect, and a new spirit and temper would soon warm into action about us, with all the buds and bloom of a fresh moral spring.

"No one knows how much good he may do by his own quiet and unobtruding good example. Our eyes are always on each other; and if we took but half as much pains to make our dispositions and feelings pleasing to each other, as we do to make our complexions, persons, and dress agreeable, we should be half seraphs ourselves, and be ever unconsciously educating and aiding others to become such.

"By improving ourselves, we should be silent and secret benefactors to all with whom we intermingle and associate. We cannot well avoid more or less imitating each other. Those who see and feel in another what they like, what they perceive to be pleasing, are imperceptibly attracted to do what they find from their own sensations to be gratifying, and what they mean to be approved of by those who observe it.

"No one, therefore, acts rightly without acting beneficently in so doing. He scatters the seed of a sweet flower that will spring up again in some other bosom, sure to multiply itself in the same way forever."

This is one of the most valuable extracts we have ever met with. It is from Turner, a British writer; but to

what extent he has written we know not. One thing we do know, however, which is, that he has here uttered a great truth—one which it were worth a life to fasten on the human mind. Reformation, according to him, should begin in our own bosoms. We should strive to make not only our complexions and our dress, but our dispositions, our feelings, and even our countenance, which is the index of those dispositions and feelings, agreeable to those with whom we associate. This principle, he thinks, if fully acted upon, would transform ourselves first, and our associates afterwards, into half seraphs.

No doubt it would do so. It is the essential principle of benevolence. This method is the very method of Christ, the great Reformer. He selected twelve persons, into whom, by daily contact, to transfuse his own spirit, and upon whom thus to instamp his own glorious image. These twelve were then left to instamp their own angelic characters, by the moral influence of a wise and heavenly example, upon a small number of their associates, they again upon theirs, and so on. Had this course been continued, the world would now present a very different appearance. But man has fallen from the region of kindness and brotherly love, to that of dogmatism and personal hatred. He has taken up with husks instead of corn; and is famishing when he should be feasting.

Let us then "arise, and go unto our father," and let us penitently pursue the course which he has marked out for us. Then will truth again flourish, and our world become once more as the paradise of God.

OURSELVES, AND OUR PRINCIPLES.

The Baltimore Athenæum and Visitor says that the Editor of this work considers all meats injurious; and that he recommends only vegetable food—vegetable food, as opposed to animal food.—Now we are often understood in this way; and hence it is probable that the fault is our own,

in that we have not stated our opinions with sufficient clearness. We will make one effort more for this purpose.

We believe, from abundant evidence, that man can enjoy a measure of health in almost any climate or country, on a very great variety of substances both from the animal and vegetable kingdoms.

We believe also, that a moderate proportion of animal food, such as fish, and plain milk, and muscle of animals, not too much fed or fattened, without fat or gravies or spices, is not incompatible—if all our other physical, mental and moral habits are correct—with a tolerable share of health and longevity. Of this, too, we think we have abundant evidence.

But we believe still farther, (and here, too, we rest our belief on evidence the most ample,) that a well selected farinaceous vegetable diet,—a diet which, except in the case of infants, shall exclude all kinds of animal food—is better adapted to the physical, moral and intellectual wants of every HEALTHY person, than one which admits of any mixture of animal food.

We believe—once more—that to him who thus believes that an exclusively vegetable diet is better adapted to the physical and moral nature of man than any other, the continued use of animal food, without any effort to break from the habit of using it, is wrong; or, if you please, morally injurious.

That milk, or even fish or flesh is useful to some persons who are diseased—say with scrofula—is not at all denied; and that it is perfectly proper—nay even duty—to use either or all of them under a great variety of circumstances, in which human beings are or may be placed, is as little doubted. But we say again, that, to the perfectly healthy, we think a judicious selection of good vegetable food, so soon as they can bring themselves to relish it—a matter of no sort of difficulty—is, in all the ordinary circumstances of life, far better; and that in such circumstances, he who should continue to use the *worse*, when he could as well have the *better*, would do wrong.

If this is saying that all meats are injurious, why, we cannot help it; for these are the doctrines we teach on diet. Such an explanation of our views, however, seems to us about as just as it would be to say that, because we hold it to be wrong for a poor laborer with a family to support to work for a dollar a day, when he could just as well have a dollar and a half, we therefore recommend it to those who cannot get a dollar and a half a day, to be idle.

RECORD OF REFORM.

Physical Education.—This subject is becoming very popular —*on paper*. Nor is that quite the whole truth. There is a deep feeling abroad that mere intellectual development and cultivation can never save a people; and there is a general turning of the eyes of the thinking friends of education to Physiology and the Bible. In proof of this fact, we may say that scarce a literary or common school convention is held in any of our states—and such conventions are becoming quite common,—in which the importance of physiology to parents and teachers is not openly advocated. These remarks are particularly true of the late meeting of the American Institute of Instruction in this city, and the Convention of Teachers at Dayton, Ohio. At the former, several important discussions were held on this topic; and one lecture was given entitled, "The House I Live in."

Another favorable "sign of the times" is seen in the fact, that so many of our journals and newspapers are taking hold of this subject. The Annals of Education and Instruction, in particular, abounds with judicious articles of the kind. Among the best of these are, "What an Educator should know," "Dr. Bryce on Education," "Abuses in Families, Schools and Factories," and the Letters, &c. from Hofwyl. An article from that work on the "Study of Physiology," may be found in our present number; and we have another in view for November.

If the "Reformer" should be a means of aiding in effecting the great change of public sentiment which is now going on—of show-

ing that all permanent moral reform, whether in the family, the school, the church or the state, must be based in physiology, we shall not feel that we have labored in vain. The danger now is, that we shall make physical education a hobby, and ride it to destruction, as we have well nigh done many other important measures—gymnastics, manual labor schools, &c. But time will determine. Be it ours to assist the friends of right education—mothers especially—in the harmonious and simultaneous development—for the present and the future—of the whole being, physically, intellectually and morally; and in awarding to physical education its just share of public confidence and public favor.

Factory Children.—The following is extracted from a Southern paper:—"The rapacity and cruel oppression of the owners of many of the British factories have awakened the spirit of the British people, and led to the enactment of a law which provides, among other things, that no child under nine years shall be employed at all in any cotton, wool or flax factory. When a child between nine and thirteen is employed, a doctor's certificate of its bodily health and appearance, and a school-master's certificate of its having attended school two hours every day, are required; nor can the child be employed, in all, more than forty-eight hours a week, nor more than nine hours a day. In silk factories, they may be employed ten hours a day."

But all this, some may say, is three or four thousand miles off, and among Britons;—how are Americans concerned with it? Is human nature, then, another thing this side of the Atlantic? Is the love of money the root of all evil everywhere—except in America? Are the health and knowledge and virtue of children liable to be trifled with everywhere else but in America? Are factories, as generally managed, a curse to all other nations, and a blessing to America?

Time will answer these queries. Some of them, if we do not greatly mistake, have been answered already, and a redeeming spirit has gone forth, to save the health and the chastity and the souls of our factory children. Notwithstanding the general slavery of the public press to a perverted public sentiment, there are a few who dare to say that there are abuses even in the factories of New England; and that these abuses must be removed.

The Mechanics' Operatives' and Laborers' Advocate, a weekly paper just started in Norwich, Conn., at a dollar a year, is taking

a noble stand on this subject. We have seen no paper with which we are better pleased. Such efforts, in so good a cause, can scarcely fail of final success.

Temperance in Roxbury.—In the County of Norfolk, where a respectable majority of the persons qualified to vote in town meetings are temperance men, the County Commissioners have refused to grant, for the present year, any licenses to sell spirituous liquors. As the friends of spirits find themselves to be a minority, every town in the county—so far as we know—has submitted to their decision, except Roxbury. This town, having a majority of 200 *against* the temperance cause, has held, during the last two months, one or two town meetings, and passed several curious resolutions. They insist that in refusing to grant licenses in the town of Roxbury, the Commissioners have not only acted against the known wishes of a large majority of the people of Roxbury, but against the laws of the Commonwealth. Whether they have acted unconstitutionally may be seen from the following extract from the Revised Statutes:

"The County Commissioners in the several counties may license, for the towns in their respective counties, as many persons to be innholders or retailers therein, as they shall think the public good may require."

Yes, as many as they shall think the public good may require—and we are justified in adding, not one more. If therefore they think that the public good requires that no licenses should be granted in Roxbury, they have an undoubted right to say so, and act accordingly. We believe they have done right. In the spirit of true republicans, they have, as county officers, obeyed the will of the majority; and the community should sustain them. Roxbury may bluster, and pass resolutions, and threaten, and peradventure execute her threats; but in so far as her citizens are identified with anti-temperance, they are only accelerating their own destruction. The cause of temperance may never pass a formal vote of thanks for the aid thus afforded to it, but its supporters cannot but know and feel that they are deeply indebted to these very headlong measures. Let them therefore take courage, for victory, though slow, is certain; and this example of supreme folly in opposing ourselves so violently to the good and salutary measures of wise and judicious laws and officers, will in due time bring over to the standard of good things thousands of

our now timid and trembling, but otherwise good and respectable citizens.

Van Cooth on Dietetics.—This must be a curious work, according to the editor of the Boston Medical and Surgical Journal. We have not seen it ourselves. The author has shown, in a learned dissertation, that the ancient Egyptians and Persians "confined themselves to a vegetable diet." Our modern vegetable eaters are much indebted, and will no doubt be obliged to the learned author of this work, for an additional confirmation of their views. No one will pretend that those two nations were behind their neighbor flesh eaters, other things being considered, as regards physical or mental vigor, or longevity. Dr. Van Cooth, however, appears to attribute the great health and longevity of the ancients chiefly to their regard for cleanliness, which formed, in some instances, the burden of their legislation, and was interwoven even with their religious rites. Temperance in eating also formed a part both of their religious and political institutions.

Grahamism.—Those who wish to know for themselves the leading principles of Mr. Graham, would do well to peruse a recent number of the Scientific Tracts. They will there find that Mr. Graham's mission embraces a broader field than "bran-bread and water." If they proceed a little farther, and not only read but study the Tract we have mentioned, they will probably find that his doctrines are based on the soundest science and the best sense.

The Philosophy of Benevolence.—We have already spoken largely of this work, and commended it to our readers. We must be permitted to urge it once more on our readers to study it, especially the 7th, 8th and 9th chapters. Money-making christians, above all, should suspend their machinery long enough to examine it. It contains some home—though homely—truths for them. Mr. Church, the author, is entitled to the gratitude of every friend of his country, and every lover of God.

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AND

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MORAL REFORMER,

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NOVEMBER, 1836.

ERROR MET AND TRUTH DEFENDED.

We have more than once heard it suggested, by way of objection to our efforts to promote health, that we are prescribing for invalids. A late writer in the Christian Spectator, in an article entitled "Injurious Effects of Popular Works on Health," though he does not condescend to call us by name, yet inveighs against popular works of all kinds which treat on health, on the ground that invalids are prone to make a bad use of them. He says that, "by fixing the attention too exclusively on the health and organic operations, and by occasioning a kind of feverish anxiety about what we may eat, drink and wear, he believes such knowledge does far more injury than good."

If this statement were something new, if it had not been made a thousand times over, and if it were not universally admitted that the consequences which are mentioned do sometimes follow, we might very properly stop to discuss this part of the subject. But on these points, the difference of opinion between us and the writer above mentioned, would be found so trifling as to be unworthy the trouble of a discussion.

We do not deny that to encourage this watching and tending of the stomach is a sore evil. We do not deny that

a meagre or too innutritious diet is productive of disease. We do not defend the use of weights and measures. Nor have we, in short, ever written with a principal reference to invalids. Our object has been prevention, rather than cure.

But because invalids occasionally seize our instructions, and make a bad use of them, is this a sufficient reason for our silence? Would it be deemed a sufficient excuse for silence in the teacher of morals or religion, that his doctrines were liable to be misunderstood, or perverted, or misapplied, by the *moral* invalid? But is not this as frequent a result—are not mania and consumption even more frequently the results—than in the former case, especially mania?

We are pleased—much pleased—with a great deal of what the writer in the Spectator says; particularly where he speaks of the evils of excitement, the general tendency of the community to quackery, the errors of students, and even the errors of those writers on health who address themselves too exclusively to invalids. Had he stopped when half through with his article, we should have rejoiced at its appearance, as on the whole, though mingled with some error, and a good deal of misapprehension, calculated to have a salutary influence on the community.

But when he goes wholly out of his depth, and charges all our teachers on health with discarding nature at the table, recommending weights and measures, writing solely for invalids, recommending an innutritious diet, insisting on bran bread, drawing their conclusions from their own individual experience, &c. &c., what are we to say? Are we to sit still, and by our silence, give a tacit consent to such a tissue of misrepresentations? We would gladly do so, were our own personal character alone involved. But when these strange misrepresentations, however ignorantly made, and however respectable the source from which they emanate, are industriously circulated against a cause which we deem as important as that which we have espoused—we mean, the education of the young on physiological principles—we cannot, we must not be silent.

We should like to know in what part of the writings or lectures of such men as Beddoes, Buchan, Cadogan, Willich, Paris, Combe, Graham, Bell, (the editor of the former Journal of Health,) and Ticknor, or in what page of either of our own works, the doctrines above mentioned are to be found. Will the writer be good enough to tell us? To avoid mistake, we repeat the request. In what part of the writings just referred to, is nature discarded at the table? Where is it that an innutritious diet has been recommended? Who has taught that we should eat bran bread? Who is he that has drawn his conclusions solely from his own experience? We have a right—since the charge is so sweeping—to ask the writer to prove what he affirms.

But suppose he should not be able to do so; would it greatly surprise us? Would it be strange that an attempt should be made to palm off upon the public, as truths, a string of mere assertions, by a person who could have the hardihood to make such obvious—we will not say wilful, but what shall we say?—blunders, as are scattered through the pages of his article? We will notice a few more of the grosser of these blunders. The reader will then be able to judge for himself, whether such a writer can be relied on, in matters of fact.

He says that "certain persons will expose themselves to noxious effluvia, such as the fumes of lead, copper, quicksilver, &c., or swallow excessive quantities of alcohol or opium, with entire impunity." These are his very words!

It is astonishing that a man who has the least claim to common sense, could utter such things in the light of the present day. Swallow the fumes of LEAD, and excessive quantities of ALCOHOL, or OPIUM, with ENTIRE IMPUNITY! Such a thing is impossible; and the writer ought to know it. He cannot find an individual on earth who has done these things with entire impunity. Drowning men catch at straws, and the advocates of a bad cause sometimes catch at something still weaker.

He does not believe that the New England farmers, as a general thing, "eat too much, or food of an improper

quality." It is much to his credit that, for once, instead of bold assertions, he contents himself with modestly expressing his belief; but then he immediately backs it up with the statement that he is pretty intimately acquainted with the farmers of New England.

Now it happens that we are as intimately acquainted with the farmers of this country as it is possible for this writer to be; but our acquaintance has resulted in conclusions quite at variance with his. On this point we feel confident—and perhaps we have a right to do it—that the writer is wrong; and that as a general rule, farmers eat at least twice as much as the best health of body and mind would demand; and that their food is far from being of the best quality. We might cite here the opinions of many eminent men, some of whom are or were physicians. Perhaps it is sufficient to quote the remarks of Prof. Caldwell, of the Transylvania University.

"Eating too much, and of unwholesome articles, is a national evil in the United States. I confidently believe that the thirteen or fourteen millions of people inhabiting this country eat more for *amusement* and *fashion's sake*, and to *pass away idle time*, than half the inhabitants of Europe* united. They consume a greater amount of such articles, in the proportion of *five to one*, than an equal number of the people of any other country I have ever visited."

Did not the doctor mean to include in his thirteen or fourteen millions, the people of New England? And are we to be told by the writer in the Spectator that they do not eat too much and that their food is always of a good quality?

He also asserts, in his usual strong manner—for there is nothing like strong assertion, where argument is known to be weak—that there is not a better fed, or more amply nourished, and at the same time a healthier, sturdier, longer lived race of men on the earth than the farmers of New England. It is not strange that one who has never

* Europe contains from 230 to 250 millions of inhabitants.

been out of the smoke of his own chimney, and especially a New England chimney, should say this; but it is strange that one of the regular contributors of the Christian Spectator should say it. We know he will have a majority on his side—we mean, the majority of the people *of whom he writes*—but we *do not* suppose that truth always dwells with the majority. We happen to know, at least, that it does not in the present case.

The old story is repeated, that what is food for one is poison for another. This saying is false, and always was so. As a general rule, what is best through life for one healthy person, is best for all. There are some apparent exceptions, and some real ones; but they are far less numerous than has been usually supposed. Every one knows that the first food, the food provided by the hand of nature, is nearly the same. And it is almost equally evident that the food of subsequent years should be substantially the same. We repeat it therefore—and feel competent to maintain it—that what is the best food for one healthy person, as a general rule, is best for another; and what is poison to one—in the matter of food—is poison to another.

A great deal is said about the accommodating power of the stomach. Yes, the stomach is very accommodating; but how? Just as the conscience, the moral stomach, is accommodating. It may be taught, gradually, to bear with things at first unpleasant, because its sensibility is gradually lessened. We do not deny that the physical, like the moral stomach, may have its sensibilities gradually deadened, till it becomes seared as with a red hot iron; and will almost bear red hot iron, literally. Of this we have painful evidence, in the daily swallowing of food blazing hot, of iced drinks, &c. But not an abuse of this kind occurs, which does not meet with its certain punishment, sooner or later, either in the individual or his posterity. There is no possible escape.

The writer says—to prove that the stomach suffers no injury in exerting its accommodating powers—that we are daily exposed to great and sometimes very sudden fluctuations of temperature; but, in ordinary cases, we

experience no injury from such exposure. This is a most unhappy mistake. No injury from this cause? Is the writer a citizen of New England, and is he ignorant that thousands die yearly from diseases which have their origin in these very causes—diseases of the lungs, fevers and consumptions? We are aware that there are other causes of these fatal diseases; but then we know also that the causes in question are always operative, and coalesce with other causes. Whether these exposures to atmospheric variations are avoidable or unavoidable, they injure or at least exhaust too rapidly the vital powers, and shorten more or less, our existence.

We are sorry that a writer in so grave a journal should be so poorly informed on the character and tendency of these accommodations of which he speaks. But then he is not alone. We have met with other wise men—wise, we mean, in some things—who entertained the same superficial notions; but we never met with one who did not, on a moment's consideration of the subject in a physiological light, at once repudiate them.

But is the doctrine, then, of the accommodating power of the human stomach to be wholly exploded? As commonly understood, it is. Still there is something a little like it which is true, and the subject deserves more illustration.

Though there are certain kinds of food, dress, climate, &c. which, under any circumstances, would be *best* for the human race—that is, best calculated to promote health and long life—still man's nature is such that he can adapt himself to things of this kind which are only *second* best; and, as we daily see, secure to himself a pretty good share of health and longevity. But nothing of this adaptation takes place without a diminution—or, if you please to call it so, a sacrifice—of health and life. In other words, life, though an undoubted blessing in the use of food and climate which is not the very best, is yet a greater boon in the *best* climates, and in the use of the best food, drink, dress, &c.; so that it is our duty to endeavor to save our systems, and our stomachs and lungs, among the rest of the organs, from the necessity of that

expense of vitality, or vital sensibility, which must arise in all cases of what is called accommodation ; and whenever and wherever we can, to select the *best* food, drink, dress, exercise, air, climate, &c.

We may now see how much weight the remark of the writer in the Spectator is entitled to, when he says that the instinct which regulates breathing can be as well controlled by rules as the stomach. The fact is that we cannot directly control the vital processes of either ; but we can control, in some measure, the food of both the lungs and the stomach. We can choose, to a certain extent, in regard to the purity of the *air we breathe*, as well as the *food we eat ;* and we ought to do it.

Men in health, it is said, who have the least share of common sense, are adequate to their own physical management. Yes, in one point of view they are. They are also adequate to their own intellectual, and moral, and political management. But are there therefore no rules in science, morals or politics, which may be useful in the formation of their habits or characters ? Is all a matter of hap-hazard ? We believe the Spectator writer is not the man to admit this. As well might he do it, however, as to take the ground he does. Man is far more dependant on others, and the rules and principles of others, for the formation of his physical than his moral habits, since the former are laid earlier, and are hence more thoroughly inwoven in the constitution. We ought to add—for it is a principle on which we have always insisted—that those who are said to be in health, and not invalids, are precisely the very persons who ought to study the laws of the human constitution, even on their own account ; but more especially on account of others. Like the wealthy capitalist, the more health they have the more they can get, for themselves and for posterity ; but the destruction of the poor—in physical vigor, no less than in pecuniary matters—is their poverty. This is a great truth, and as important as it is universally overlooked.

One of the blunders of the Spectator writer is in divulging a secret which the opposers of an exclusively vegetable diet ought to have kept ; and for which we believe

they will not thank him. They have long told us, in the face of facts to the contrary, that if a person once becomes feeble or diseased on a vegetable diet, there is no return to perfect health; at least, that such a return is almost miraculous. But our good friend has incautiously untold this story. He says—"Every physician knows the happy changes, and even the sudden restoration to health, which, in such cases, (the cases which he calls starvation,) are the result of a prudent return to the laws of nature, and a more nourishing and stimulating diet." [We are not, in this paragraph, espousing the cause of the vegetable eaters, but rather that of their opponents.] We think that, for their credit's sake, they ought to be consistent, and that they would do well to be more cautious in regard to the admission of members into their fraternity. If a return to the right path, after such a wide departure from it as to live on vegetable food, be so speedy and easy, how sad must be the results, to the arguments of our good friends the alarmists!

We should be glad to go on much farther in this exhibition of what we are compelled to regard as weakness and ignorance in this writer—not to gratify personal feelings, for we have none—but for the sake of showing what the prejudices and passions of a man who seems to be in the main honest, sometimes lead him to. We might speak of the unfairness of his remarks about bran bread and innutritious food. It is wrong for a person to write on these subjects, who does not know that to propagate the story about bran bread is to propagate a falsehood, since it is not *bran* bread which is referred to; and that to represent good bread, and other good farinaceous food, as a meagre, innutritious diet, is equally unjust and reprehensible.

We are moreover surprised that a moral journal—a Christian Spectator—should become the vehicle of so much personal abuse. Upon what strange times have we fallen! Professor Hitchcock and Mr. Graham, it seems, are either dreaming enthusiasts or fools! At all events, they are represented as destitute of common sense; and that not merely once or twice, either. They are treated, indeed, through a series of a dozen pages, with such lan-

guage and epithets as ought to be considered disgraceful, even to low company; but how much more to a CHRISTIAN QUARTERLY! We do think that the respectable association which has, in general, so ably conducted the Spectator, owe it to themselves and to the world—to say nothing of what they owe to the individuals who have been abused by name—to make an apology.

Of course it is not our province—since we are not specially set up for the defence of individuals who are slandered—to take up our pen in behalf of the gentlemen whose names we have mentioned; nor shall we attempt it. But it would certainly give us great pleasure to learn that the writer who has vented his spleen so largely in the Spectator—whether he be an unhappy dyspeptic or not—is doing half as much real good in the world as either of the individuals he abuses, or is more free from dyspepsia. We are not acquainted with the former history of Professor Hitchcock; but if the amount of public labor which he has for a few years past sustained, and which he now sustains, with cheerfulness, zeal and acknowledged ability, is good and sufficient evidence of suffering from disease, then we can hardly help wishing that the world were made up of invalids; or at least that the teachers of our country—the teachers in our colleges, in particular—were of this description. And as for Mr. Graham, who seems to be regarded as fair game for every one—whether blockheads or men of sense—we happen to know that no man is farther than he from dyspepsia. It is a pity those who traduce and vilify, on mere hearsay testimony, cannot be persuaded to make themselves acquainted with facts, as they really exist, before they begin to throw stones and mud with the common herd.

The time will come when this thing will be better understood. The time is at hand, when the author of the article which has elicited these remarks, will be unwilling to be known as such. If he should not find the men whom, in his ignorance and prejudice, he has vilified, to be perfectly spotless, he will at least find them to be very different characters from what he has represented them. They and their efforts, imperfect as they may be, and undoubt-

edly in some respects are, will tell upon human happiness when his ignoble production will have been for ages forgotten.

REFORM IN THE ORPHAN ASYLUM OF ALBANY.

The following, which we copy from the Northampton Courier, is one of the most interesting experiments made in modern times.

In December, 1829, Mrs. Heely and Miss Wilcox, two benevolent females of Albany, originated the Orphan Asylum of that city. They went out and gathered up the destitute orphans and children of the city, till they had filled their house. These children, which they found in wretched conditions, and many of them in poor health, they provided for, and took care of, with maternal kindness.

This heaven-born enterprise was soon fostered by many of the benevolent and wealthy citizens of Albany, and the little offspring of mercy in a short time became the established Orphan Asylum of Albany, containing from seventy to one hundred and thirty children. Soon after the asylum was fully established, Miss Wilcox left it, and Miss Grimwood became associated with Mrs. Heely in the superintendence of the institution, and Miss Clark became the principal in the department of teaching.

The house at first occupied for the asylum was too small to accommodate so large a number of children as were gathered into it; but great pains were taken to keep it clean and well ventilated. One room was set apart for a nursery or a sick room—and a woman, with sometimes one or two assistants, employed to nurse the sick and feeble. Dr. James and Dr. Green were the attending physicians.

Great attention was paid to the personal cleanliness of the children; and their regimen generally as to bathing, clothing, air, exercise, &c., was intended to preserve and

promote health. Their diet consisted of fine bread, rice, Indian puddings, potatoes, and other vegetables and fruit, with milk ; and to these was added flesh or good flesh soup once a day.

The public interest in behalf of this institution soon became so great, that measures were taken to erect a building in an airy situation, to be permanently occupied for an orphan asylum. A large and commodious house being built on Delaware Square, the children were removed to it in April, 1833.

In June following, Miss Grimwood and Miss Clark visited the city of New York and put up at what was then called the Graham boarding-house, where they spent ten or twelve days, and became fully converted to the system of living observed there. On their return to Albany they suggested to Mrs. Heely the propriety of introducing the same system into the asylum ; but Mrs. H. being decidedly opposed to such a measure, nothing further was said about it at that time. Miss Grimwood and Miss Clark, however, finding their own health continually improving, frequently expressed to each other their increasing confidence in their new mode of living, and their desire to see the system fairly tried among the children of the asylum ; and it was not long before they had an opportunity to gratify this desire.

About three months after their return from New York, Mrs. Heely left the asylum, and Miss Grimwood took her place as superintendent. Miss Clark retained her place as principal of the school, and Dr. Cogswell became the principal attending physician. Miss Grimwood and Miss Clark now set about introducing into the asylum the system of living which they had themselves adopted three months before in New York. Daily ablution of the whole body in the use of the cold shower or sponge bath, or in special cases of disease, the tepid bath, was one of the first steps taken : then the fine bread was laid aside for that made of unbolted wheat meal, and soon after, flesh and flesh soups were wholly banished from the diet of the children ; and thus they continued to advance, till in about three months they had got fully upon what is popularly called " the

Graham system of living," in regard to diet, sleeping, air, clothing, exercise, &c.

It is now more than six years since that institution was established, and about three since the new regimen was adopted,—so that the time has been nearly equally divided between the regimen which embraced animal food and that which excluded it. From the commencement to the present time, new inmates have occasionally been received into the asylum from the almshouse and from the city, and most of these children have been in very poor health, and some of them exceedingly diseased. During the whole period, also, children have from time to time been placed out in families, when they had arrived at a proper age.

The average number of children in the asylum has been about eighty. During the first three years, the changes were somewhat more frequent than they have been during the last; but during the last three years there has been a larger proportion of very small children. Under the first regimen the children were washed all over once in two or three weeks; under the new regimen they have been washed all over every morning in the summer and three times a week in the winter. Under the new regimen the house has been much larger and more airy and convenient than that which was occupied most of the time while under the old regimen.

Now then let us look at the general results. During the first three years, or while the first regimen was observed, from four to six children were continually upon the sick list in the nursery, and a nurse constantly employed to take care of them, and sometimes the number of the sick was greatly increased, and one or two assistant nurses necessary. The attendance of a physician was found necessary once, twice, or three times a week uniformly, and deaths were frequent. In the summer of 1832, the epidemic cholera made its appearance among the children of the asylum, and carried off six or eight of them;—and let it be observed, that during the cholera season the proportion of flesh and flesh soups was considerably increased in the diet of the children. During the whole period of the first three years there were between thirty and forty deaths.

The new regimen, I have said, was gradually introduced at the close of 1833. While this change was taking place, a child was received into the asylum, diseased with scald head. This disease, when once introduced into such an institution, is rarely arrested till every inmate has had it, and it sometimes takes years to expel it; but in this instance it was so promptly and vigorously met by a salutary regimen, that it was wholly arrested and driven from the institution, before it had extended to half of the children. The nursery was soon entirely vacated, and the services of the nurse and physician no longer needed,—and for more than two years following, no case of death or of sickness took place in the asylum.

Within the last twelve months there have been three deaths in the institution. One of them was an idiot child received some months before from the almshouse. This child was of extremely imperfect organization, and low order of vitality; its bones were soft and flexible, and in all respects it was so miserable a mass of organic existence, when brought to the asylum, that no one expected it would long survive. It however continued to live on for several months, and then died suddenly. The second case was also an idiot child, received from the almshouse in a bad state of disease, and died soon after it was brought to the asylum. The third case was a child which likewise came from the almshouse in an advanced stage of disease, and died very soon after it was received into the asylum. At the same time two or three other children were received from the almshouse greatly out of health, but they have been restored.

We see, therefore, that excepting the scald head brought into the asylum at the very commencement of its new regimen, and the few cases of disease imported from the almshouse within the last year; and excepting the death of the two idiots and one other child, all of which came to the institution with the grasp of death upon them, there has been no case of death nor of disease in the asylum during the last three years, or since the new regimen has been adopted. And therefore it is speaking truth most strictly to say that not a single case of death or of disease

has taken place in the institution within the last three years, from causes existing in the asylum. On the contrary, (to use the language of the Report of the Managers)—"under this system of dietetics, the health of the children has not only been preserved, but those who came to the asylum sickly and weak have become healthy and strong, and greatly increased in activity, in cheerfulness and in happiness."

It may be said that most of this remarkable improvement is attributable mainly, if not wholly, to the change of situation; but let it be remembered that the old regimen was continued five months after the children were removed to the new house which they have since occupied, and that but little apparent improvement in the health of the children took place before the new regimen was adopted. Up to the very period at which the change was commenced, the nursery was continued; and on the day when they began to adopt the new regimen, there were six children on the sick list. But almost from that very day there began to be a manifest improvement in the health of the children, and in a short time the nursery was wholly vacated, and has ever since been entirely unoccupied, except temporarily, by the few cases of imported disease, already mentioned.

Miss Grimwood and Miss Clark state that since the new regimen has been fully adopted, there has been a remarkable increase of health, strength, activity, vivacity, cheerfulness and contentment, among the children. Indeed, they appear uniformly to be perfectly healthy and happy; and the strength and activity which they exhibit, are truly surprising.

That an airy situation, and a clean and a well ventilated house, are of prime importance to the health of such an institution, no one who understands the subject, can entertain a doubt: but in order to arrive at correct conclusions in matters of this kind, every particular and circumstance should be carefully examined and justly estimated. In the case before us, it is fully evident that the change of situation was neither the sole nor the principal cause of the astonishing improvement in the health of the children.

Nor can we justly consider the substitution of the coarse for the fine bread, nor the abandonment of animal food, the sole cause of such an improvement; but the improvement resulted from the co-operation of all these causes. It was the effect of a correct regimen throughout, embracing the diet, sleeping, bathing, air, clothing, exercise, and intellectual and moral discipline. And such a regimen, adapted to the physiological laws of human nature, constitutes what is popularly called "the Graham system of living."

Miss Grimwood and Miss Clark also state that the change in the temper and disposition of the children since they have adopted their new regimen, is very great; they have become less turbulent, and irritable, and peevish, and discontented, and far more manageable, and gentle, and peaceable, and kind to each other; and this, say the superintendents, is not the result of a want of spirit and energy, but of a healthy state of the whole system—a general serenity—an absence of morbid irritation.

"The effect of the new regimen on the intellectual powers of the children," says Miss Clark, "has been too obvious and too striking to be doubted. There has been a great increase in their mental activity and power:—the quickness and acumen of their perception, the vigor of their apprehension, and the power of their retention, daily astonish me."

This interesting statement of Miss Clark is corroborated by the following equally interesting one from the venerable Judge Woodruff of Connecticut. "On my way to Smyrna (in Greece) in 1828," says the Judge, "I stopped at Syra, where I was detained by contrary winds, about twenty days. I there became acquainted with Dr. Korke, a teacher from Switzerland. He had the charge of the principal school at Syra, containing from 200 to 300 pupils. During my stay at Syra I took great pleasure in visiting Dr. Korke's school, which I did almost every day, at his request. I very soon began to feel and to express astonishment at the remarkable vivacity, sprightliness, and mental activity and power of these children. Their memory was truly surprising. Dr. Korke assured me that he

had never, in any country, met any children equal to these for clearness, sprightliness, activity and power of intellect, —for aptitude to learn and power of retention ; and I can truly say that these Greek children manifested a capacity to learn, which exceeded anything I had ever before, or have since witnessed. Dr. Korke attributed this capacity in his pupils, mainly, to their habits of living, which were extremely simple. Coarse, unbolted, wheat meal bread, with figs, raisins, pomegranates, olives, and other fruit, with water, constituted their diet. Figs and other fruit composed a large proportion of their food ; but I am confident they did not consume an ounce of flesh in a month."

Miss Grimwood and Miss Clark testify concerning themselves, that they also have experienced very great benefits from the system of living followed in the Asylum, and to which they have now adhered strictly for more than three years and a quarter. "We have always clear heads," say they, "cheerful spirits, and serene and contented minds ; and can endure twice the fatigue that we could before we adopted our present regimen. Our friends very frequently express their surprise that we are able to perform such arduous duties, without being overcome with excessive fatigue. But we go through the whole round of our duties with vigor and comfort, and enjoy uniform and uninterrupted health."

Albany, Aug. 24, 1836. S.

HOW TO ESCAPE CHOLERA.

The following was written originally for the Boston Mercantile Journal.

The Charleston Board of Health, on the recent appearance of the Cholera in that city, published the following list of suggestions to the citizens.—They are with a few exceptions admirable ; such as ought to be observed everywhere else as well as in Charleston ; and whether the cholera is present or not. The same means which are useful to prevent cholera, are useful to prevent all

other diseases, especially epidemics. By the way, the best mode of preventing epidemics is found in a correct physical education. He who begins to live right as soon as he is born, and *continues* to live right, is the only person who does all he can to prevent having the cholera. But now for the list :

1. Whilst the thermometer is high, exposure to currents of cool air should be guarded against.

2. Dwelling houses should be well ventilated. But the change occurring towards daylight, from perfect atmospheric rest, and bodily oppression, to a slight chilling breeze, and subsequent invigoration, suggests the prudence of sleeping with most windows in the chambers closed.

3. The night air and dews should be sedulously avoided. Humidity is deleterious to health.

4. To keep up an equable temperature is indispensable. The chest, belly and loins should be covered with flannel. If it be extremely disagreeable—a cotton jacket may be substituted.

5. The diet should be simple. Moderate eating of digestible food invigorates both mind and body. To gormandize, or partake freely of every savory dish, may delight and tickle the palate, but it is a fruitful source of disease. The best food is least exciting. Meat plainly cooked is not injurious. Soup, beef, white meat, vegetables easily boiled, ripe fruit, and bread and milk, form the best nourishment. High seasoned dishes, pork, salted and smoked meat and fish, shell fish, cabbage, onions, garlic, greasy aliments, unripe fruit, cucumbers, melons, pastry, sweetmeats, peppers, mushrooms, and all rich food and viands, are great stimulants, and should not be indulged in.

Of all drinks water should be preferred. Old Sherry and Madeira are very grateful to the stomach, and in our climate are not injurious, if temperately used by those accustomed to them. Alcoholic drinks excite too much; they should be abandoned and superseded by light French wines. Persons, however, who have been long habituated to these drinks, should not abstain too suddenly. Tea and coffee are not nutritious; they should be used very sparingly, and only by those in whom the habit is confirmed and inveterate.

Bad and sour wines, and all fermenting liquors, should be avoided. Drinks should not be colder than fresh spring water. Sobriety is necessary to health. Drunkards are most liable to cholera.

6. Personal cleanliness should be particularly observed *by frequent ablutions and bathing.*

7. Excessive fatigue of the muscles should be avoided, and temperance in all things observed.

8. Large popular assemblies should be shunned.

9. The time of burial, &c. should be regulated by physicians.

10. If attacked, medical aid should be immediately sought. There is no specific for the cure of cholera.

11. Lastly, the minds of all should be tranquil.

It will be observed that water is regarded as the best drink; that tea and coffee are only admitted in cases where the habit of using them is confirmed and inveterate; that wine is allowed merely to those who are accustomed to it; that the "best food is least EXCITING;" and that drinks should not be taken very cold. There are some persons among us who would do well to make this document, for a few moments, the subject of careful study.

LILY HANDS.

"How I like to see those LILY HANDS;" said a friend of ours, one day, in speaking of his minister. "Don't you think they are exceedingly beautiful? Don't you think they are very becoming?"

Why, they are indeed *pretty*, we replied, and might do very well, according to our ideas of fitness, for a lady. But we do not think they are at all becoming in a gentleman.

"Not in a minister?" he rejoined;—"What a strange taste! Why, I do think they are exceedingly beautiful in a minister."

Do you think, we replied, that Paul had such hands; or the Saviour? How think you the first christians at Antioch would have regarded the lily hand, the taper fingers, the delicate form, the pale face, the graceful attitude, the white gloves, the ring, the bosom pin, and the umbrella, in the men whom they were about to send out as their first missionaries among the heathen?

You may depend upon it, this fondness for a feminine appearance in ministers is a great error. We want, for ministers, men who look hardy, and who really are so. It ill becomes a minister—a soldier of Christ—so to immure himself in his study, or cover himself with gloves and umbrellas and close carriages, as never to come in contact with either the sun or the air, for the mere purpose of giving his face and hands a delicate appearance. We like to see men—ministers not excepted—look brown and sun-burnt, as there is no doubt the hardy Galileans did who followed Christ. We want none of your pale faces. Oh, it is a great mistake to suppose that the minister must be delicate and dough-faced, in order to be acceptable. Peter and the men of Galilee, with their brown faces, and rough hands, and hardy sailor-looking frames, were quite acceptable. Who would not welcome them now? Who would not exchange our white-faced preachers for such men, provided he could get that energy along with them which made them called the sons of thunder?

On our friend's expressing surprise to hear us inveigh, incidentally, against gloves and umbrellas, we continued our remarks nearly as follows:

Happy indeed were it for the community, if white faces were as rare as they now are common. How much more rational are the people of the east, on this point! So much darker are the inhabitants of England, and the adjacent countries, that we appear to them, on their arrival here, like so many walking corpses, rather than like living men. A most excellent exchange would it be, could we barter our pale faces for their brown skins, even those of the fair sex. We have no sympathy with that fastidious delicacy which forbids even a lady to walk

abroad without her parasol, lest she should be sun-burnt. We would have her sun-burnt. She was made to have the sun shine upon her. It is for her health. Without it, she can no more attain to perfect health and vigor, than the top of a potato which is planted in a dark cellar. And it is more than pitiable, it is ridiculous, to suppose that she must avoid the sun. How much more ridiculous to prevent the tender infant—no matter of what sex—from playing in the air, the sun or the rain, lest it should affect its complexion!

We repeat it, for it is an important truth, no person, young or old, male or female, can be excluded—from the cradle to the grave—from the sun and rain, without injury. We are aware that this will be an unpalatable doctrine, but it is true, and must be promulgated. The fear of the sun's rays—this *solarphobia*—must be eradicated from the minds of our mothers and our daughters; and they must either eat their bread in the sweat of their face, or in the strength which exercise, of some sort, in the light of the sun, always gives. Perish from among us these notions about *lily whiteness;* it is as unnatural, in beings made in the image of God, as can be possibly conceived. Let us, while we have the light, walk in the light, even at the risk of being "tanned." Let us be children of the day—the day, I mean, just as God has made it—with its storms and its sunshine.

ESTABLISHED PRINCIPLES.

It is sometimes said that health is important, but that there are no established principles concerning it;—all is "afloat." The wisest men, it is said, disagree in the plainest and very first principles; and who shall decide, when doctors differ? Now we say that there are established principles—principles as well established as those of mathematics; and we have resolved to prepare a list or

catalogue of them. We have begun it below, and shall extend it hereafter, as we have time and opportunity.

DRESS.

1. Our clothing should be always loose.
2. There should be as few ligatures as possible on the body or limbs.
3. While in good health, we should always dress as coolly as possible, provided we do not feel uncomfortable.
4. All clothing should be changed occasionally, and our linen frequently.
5. The head dress should be as cool as possible.

EXERCISE.

1. Health requires that all the muscular parts of the body should be exercised.
2. Violence and excess of muscular action are injurious.
3. Sitting long in a crouched position is hurtful.

PURE AIR AND CLEANLINESS.

1. The air of our rooms should be kept pure.
2. A dry atmosphere is better than a damp one.
3. Our skins should be kept clean at all times and seasons.
4. We should neither sit nor sleep in currents of cold air.

SLEEP AND REST.

1. Night is better for sleep than day.
2. We should retire early and rise early.
3. The stomach requires its seasons of entire rest.
4. The mind should be kept always tranquil.

FOOD.

1. The best food is least exciting.
2. We should select the best food, if possible.
3. We should eat slow.
4. Our food should be well masticated.
5. Hot food is less healthful than that which is only moderately warm.

6. We should seldom eat without an appetite.

7. The fewer the kinds of food at the same meal, provided it be good, the better.

8. That is not always the best food which contains the most nutriment.

9. We require most food when we have the most proper amount of bodily and mental exercise.

10. Heavy suppers, especially when we are fatigued, should be avoided.

DRINK.

1. We should use the best drink, when we can get it.

2. The best drink is pure water.

3. Very hot and very cold drinks should be avoided.

4. We should never drink to cool ourselves.

5. We should never drink merely to wash down our food.

MISCELLANEOUS DIRECTIONS.

1. The earlier we form good bodily habits, the better.

2. Neither the reddest nor the palest faces indicate the best health.

3. Colds lay a foundation for other diseases, and might, if more pains were taken, be avoided.

4. Prevention is better than cure.

5. Medicine, unless indispensably necessary, is always injurious.

6. If you consult a physician at all, do it seasonably.

NOTE.—We do not mean to say that none of these rules or positions have ever been controverted. We *may* hear of their being inapplicable to certain constitutions and circumstances. Burgh, in his Dignity of Human Nature, tells us that it has been gravely contended that two and two, in certain circumstances, make five. We maintain, and feel competent to prove it, that to the HEALTHY, all the foregoing rules are as true, in all circumstances, as that two and two make four. When the latter position can be successfully controverted, then may we hope to undermine the former.

CATALOGUE OF DISEASES.

Dr. Whitlaw, an English physician, suggests the importance of a new classification of diseases, founded on the causes which produce, or are supposed to produce them. He gives the following as a specimen of his proposed classification :

The Mercurial	Disease	The Fox Glove	Disease
The Belladonna	"	The Fool's Parsley	"
The Stramonium	"	The Nux Vomica	"
The Tobacco	"	The Quassia	"
The Cicuta	"	The Opium	"
The Buttercup	"	The Hellebore	"
The Colchicum	"	The Mineral Acid	"
The Colocynth	"	The Acrid	"
The Pork or Hog	"	The Putrid	"
The Vinegar	"		

Dr. W. does not, of course, pretend that the foregoing is a complete catalogue of human diseases. All he proposes, probably, is a specimen. May we not be permitted to extend his list a little, and add the following ? Perhaps we may add more hereafter.

The Brandy	Disease	The Paregoric	Disease
The Rum	"	The Mustard	"
The Whiskey	"	The Pepper	"
The Bitters	"	The Pickle	"
The Toddy	"	The Gravy	"
The Milk Punch	"	The Spice	"
The Wine	"	The Pie Crust	"
The Cider	"	The Hot Bread	"
The Ale	"	The Green Apple	"
The Coffee	"	The Cheese	"
The Tea	"	The Confectionary	"
The Beer	"	The Mince Pie	"
The Laudanum	"		

TEN HOURS' LABOR A DAY.

We have been again and again asked, "What do you think of the ten hour system?" to which we have been obliged to say that we had formed no definite opinions on the subject, regarded as a system. We believe that ten hours of manual labor a day is enough for any person in the world, however vigorous, or however necessitous. His physical nature claims something like ten more, for eating, drinking and sleeping; and *four* only for the improvement of his social and moral nature is rather a small proportion, after all, if the mind and soul are worth as much as men pretend to think they are. Alfred, sometimes called Alfred the Great, made a better division of his time.

If these principles should stamp us with the opprobrious epithet of a "ten hour" man, be it so. Nor will any reproaches be likely to change us. And in so far as the ten hour men in general adopt views like the following, copied from the "Mechanics', Operatives' and Laborers' Advocate," of Norwich, Conn., we shall certainly wish them success. No views could be in more exact accordance with our own.

"Our object in this work is not to promote the interests of any class of the community by destroying or even depressing others. We aim chiefly, it is true, to promote the moral and physical welfare of those who are usually denominated the laboring or producing classes, but in a manner which shall, at the same time, promote the happiness, and ultimately, even the interests of their employers. We have no idea of *levelling downwards*;—our only hope of permanent good in the work of diminishing human inequality, or lessening human ignorance and misery, is by *levelling upwards*. We hold it to be a self-evident truth, that every arrangement which demands the *constant* employment of any class of mankind, from early on Monday morning till late on Saturday evening, with scarcely a moment's remission, (unless in case of actual sickness,)

except for meals and rest, is alike prejudicial to all classes of society, since it leaves the laborer no better prepared than before, for the discharge of the duties he owes to his fellow men, and unfits him even for the religious duties of the Sabbath. To him who has no time for intellectual, social or moral improvement except the Sabbath, even that Sabbath is of little utility. And can it be for the general interest—rather must it not jeopardize *every* interest—to confine a large class of active human beings to a course which keeps them in the state of mere servants or slaves; or if it improves them at all, only makes them the better *animals*.

"We believe it to be for the interest of every employer, to permit, nay to require of the laborer several hours of leisure each day, for amusement, relaxation or study. We believe it is not for the ultimate interest of either the employer or employed, to demand of the latter more than ten hours of active employment a day; and that it is alike injurious to employ, during the whole day, children of either sex under the age of fifteen or sixteen years. We believe, moreover, that the custom of making each Saturday afternoon a sort of holiday, would greatly add to the happiness, and especially increase the moral and religious interests of every portion of a civilized community. It is also the imperative duty of all who are any way concerned in the management or oversight of mills, factories or other buildings, where large numbers of individuals are collected together, to make every possible provision not only for the preservation, but for the improvement of the health of all; and to this end, to remove not only every local but every general and remote cause of disease which may come under their notice.

"On the other hand, and on the part of the laborer, we maintain that it is for his interest, his profit and his pleasure, to spend every portion of the remaining hours in healthy and innocent recreation, or light manual labor in the open air, and especially in improving the minds and hearts of himself, his family and his neighbors: and that he is especially bound to secure, at almost all hazards, the right physical and moral education of his children. We

deprecate the idea of a rational and immortal being spending his precious moments in places where he is exposed to temptation, and liable to become a gambler, a glutton, a tippler, or a debauchee.

"We shall maintain, and shall never cease to maintain, that while no more than ten hours of physical labor ought either to be demanded or performed, the remaining hours of each day, together with those of the Sabbath—aided in the case of our children by the day school and the Sunday school—are sufficient, if rightly improved, to give to all mankind the means of social, intellectual and moral improvement and progress."

"A LITTLE WON'T HURT YOU."

I AM a constant reader of the Reformer, and, I hope, a sincere inquirer after the truth. I find, upon looking back a few months, that many positions which I once regarded as unfounded, or at least of but partial application, I am now compelled to receive as established principles; and many practices which I once scouted as an empiric's dreams, I now adopt as essential to health. I find that notions which I brought with me from the cradle, and which had become to me almost as sacred as the lessons of maternal piety, are founded only in ignorance and prejudice; and as an honest man, and a humble lover of truth, I must abandon them.

I cannot forget that there is danger of running to extremes; that in the fear of adhering to old customs because they are old, I may adopt new notions because they are new. I therefore request the privilege of occasionally asking a few questions, and of making a few suggestions, (not "dictatorial,") with the hope that yourself or some of your correspondents will apply to them the test of an enlightened experience, or of scientific investigation.

Among prevalent erroneous notions, this, it has occurred to me, may be classed, that it is not the use of a thing,

but the abuse of a thing which is hurtful. In relation to some things this *may* be true; but is it true to the extent to which it is applied? For instance; the tobacco smoker says—"Oh, I know I smoke too much; if I could only smoke moderately, it would not hurt me." Thus also the tea or coffee drinker says—"Very strong tea or coffee is injurious; but I know that a cup or two of weak coffee does me good; and I do n't believe it will hurt anybody that do n't carry it to excess." Now is it so, Mr. Editor? If weak coffee is good for a person in health, is not strong coffee better? And if strong tea or coffee is hurtful, is not weak tea or coffee hurtful in the same proportion? If, for instance, three cups of coffee, containing the strength of four ounces of coffee, is hurtful, will not a cup containing one twelfth part of that strength produce one twelfth part as great injury?

If these things are so, does it not follow that the common notion, "a little won't hurt you," is a dangerous, often a fatal error? And will not the same principle apply to many common articles of food and drink? If, for instance, the eating of much fat is injurious, does it not necessarily follow, that the smallest quantity is injurious in the same proportion? No one doubts that it would be hurtful to drink a pint of melted fat; is it not proportionally injurious to take a gill or tea-spoonful? And although I grant it may make a little difference whether it be taken clear or mixed with solid food, does not the stomach detect its presence, and treat it as an enemy, whether it be mixed with boiled egg and milk, and called custard, or with baked flour and water, and called short cake, or with the animal fibre, and called pork?

It seems to me that this is a safe principle; that an article of food or drink, which is in itself good, that is, adapted to promote the best possible interest of a person in health, is good taken in any quantity which a healthy appetite demands; (for, is it not true that a perfectly pure, unperverted, unstimulated appetite, will never crave more food than the system requires?) And, on the other hand, that an article not good, taken in any such quantity, is not good taken in any quantity; that is, that article is not

so favorable to health as another. In other words, a person in health—(let it be observed, I do not speak of a diseased state of the system)—if he wishes to preserve the best possible health, will not take even small quantities of food or drink of which he cannot make a whole meal, or repeated meals, without injury.

I am aware that these views will meet with little favor in a community like ours; but I only ask, are they not correct? I throw them out merely as hints, hoping that they may call forth the efforts of abler pens upon a subject of such vast importance to human happiness. Let the light of truth shine as well upon the conclusions of a long undisputed, though it may be fallacious experience, as upon the speculations of a visionary empiricism.

F. W. B.

RECORD OF REFORM.

Doing Evil that Good may come.—Whether this article belongs to a Record of Moral Reform or not, we venture to insert it. Our readers, we know, will be convinced that reform somewhere is necessary.

In the Common School Assistant for September last, published, as our readers know, in Albany, and edited by Mr. J. Orville Taylor, is an article headed "A Sleeping School," which, though not editorial, seems to have been partly endorsed by the editor, but which we regret to see; for we are afraid it is a misrepresentation.

The writer, whose signature is S. M., states that he lately visited the district school to which he sends his own children, where he found the air so bad that part of the pupils were asleep, and the teacher and the rest of the pupils getting sleepy; and on sitting down to converse with the teacher, found himself also becoming drowsy. The windows, it appears, were closed, on the ground that the pupils would look out at them if they were not.—Thus far, the account is within the limits of possibility.

But now for the sequel. The writer says that though he was able to keep awake by walking the room, and talking louder and faster to the teacher, he saw the children closing their eyes, and dropping their heads on the benches. But we will quote a few sentences from his own story.

"At last I kept still, for I saw they were all asleep, and the teacher was also nodding, with his eyes almost shut. I took my hat, and said good day; but no one said good day back, for I left them asleep. Sir, this is what I really saw; and it is what any one will see, who will go into our schools during a hot day in summer."

This is too much. S. M., it seems, found it impossible to resist the tendency to sleep, without loud and rapid talking, and walking the room; and yet, a moment afterward, he could keep still and make observations, though the air was all the while growing worse. Does any one believe this story? Does any one believe, moreover, that he made such a visit as he describes, and then left the whole school, and the teacher among the rest, asleep? We are authorized to believe his own children were there;—would he have left them in that condition? When could he expect them to awake? When would they, according to the common course and nature of things, have awaked? Not surely before doomsday.

But admitting we could swallow all this contradictory stuff—allowing the writer to be a man of verity so far—what shall we say of his slander on all our summer schools? Does he expect to gain credence when he represents *all our summer district schools* to be every day like the one he has described? We say again, this is too much.

Our common schools are bad enough, we know very well; for we are well acquainted with their real condition. The pupils, during summer, and winter too, are stupid enough, and the air is bad enough. The truth especting them seems to us sufficiently shocking to awaken peopl ; but if not, we have no faith in efforts to awaken them by mis epresentation. We do not believe in doing evil that good may come.

Society of Peace-makers.—Dr. Cotton Mather, about 150 years ago, established a Society of Peace-makers at Boston, whose professed business it was to settle differences and prevent lawsuits. We should like to know the history of that society for the last century and a half.

Gilbert West said the appellation of *peace-maker* was infinitely more honorable than that of pastor, bishop, archbishop, cardinal or pope; and a wiser than he said, "Blessed are the peace-makers" —blessed here, and blessed hereafter.

How painful the apathy of mankind on the subject of peace-making! Nothing can better illustrate this than the present state of the christian church. Though every separate church ought to be essentially a society of peace-makers, yet is it not true that, so far from promoting peace among their neighbors, a great number of them do not keep up harmony among themselves? How many bite and devour! How many give occasion to the reproach so often thrown upon us—"See how these christians love one another!" Nor is it the least painful circumstance connected with this subject, that many who profess to be christians are opposed to peace societies. They will not join them themselves, nor, if they can help it, allow others to do so. My brethren, ought these things so to be? Do they look much like moral reform?

Hospitals for Idiots.—Dean Swift left the bulk of his fortune, amounting to 11,000 pounds sterling, to erect and endow a hospital for idiots and lunatics! We know not whether the money was appropriated according to the wishes of the donor.

Hospitals for lunatics are not so rare, at the present day, as hospitals for idiots. The latter class of men—for *men*, and even *brethren*, they still are—is most shamefully overlooked. We seem to take it for granted that they are incapable of improvement; and though they are sometimes our near relatives, we turn them over, without any apparent remorse, to the same fate with our domestic cattle. We *fodder* them—but so we do our cattle.

Have they not immortal minds and hearts? And if but little can be done for them, are we not bound, as christians—yea, as *men*—to do that little?

Diseased Chickens.—We have found in an agricultural paper —we have forgotten its name—the following article, headed—"To fatten fowls or chickens in four or five days:"

"Set rice over the fire with skimmed milk—only as much as will serve one day. Let it boil till the rice is quite swelled out. You may add a tea-spoonful or two of sugar; but it will do well without. Feed them three times a day, in common pans, giving them only as much as will quite fill them at once. When you

boil fresh, let the pans be set in water, that no sourness may be conveyed to the fowls, as that prevents them from fattening. Give them clean water, or the milk of rice, to drink; but the less wet the latter is when perfectly soaked, the better. By this method, the flesh will have a clear whiteness which no other food gives; and when it is considered how far a pound of rice will go, and how much time is saved by this mode, it will be found to be cheap."

Now we care not how pure or excellent the food may be which is employed in fattening animals in *four or five days;* the process is, in reality, neither more nor less than rendering them diseased; and every one who understands anything of the laws of health and disease ought to know it. We have seen geese fattened in *seven, eight* or *nine* days; but it is certain that, in all such cases, they have diseased livers at the end of this period. We regard the process of fattening all animals, as *generally conducted*, as best designated by another term, viz., "making them sick." If people must eat flesh, let them eat *healthy* animals. It is strange that we should be unwilling to eat an animal, till we have kindled a fever in it, or induced a liver complaint.

Young Men's Moral Reform Society in Rochester.—This society, which aims at the suppression of licentiousness, has begun with favorable prospects. Such associations, if the members are men of the right stamp, may do great good in every city.

Steubenville (Ohio) Female Seminary.—In this flourishing seminary, embracing nearly 200 female pupils, the study of human physiology is systematically pursued, and thus far, with the most encouraging prospects. We do hope that the example will be followed by every female seminary in the United States.

Madame Celeste has been engaged, it is said, to dance three nights in New York for $3000. And yet there is good reason for believing that no decent person can witness her feats of dancing without blushing, though thousands of both sexes scruple not to attend. How long are Madame Celeste, and "Adam and Eve," and other naked figures, to be exhibited in a christian community?

It is estimated that the theatres in New York will, during the current year, be the cause, by the bad air, &c. of at least one thousand deaths.

Total Abstinence.—Total abstinence societies are springing up all over the state of New York, favored, as it appears, by such men as Delavan, James and Smith. The total abstinence ground is the only ground to be taken in this cause. "Here is firm footing—here is solid rock; all, all is sea besides."

Death of Moses Brown.—This venerable patriarch, in his early life, was feeble. But finding himself compelled to obey the laws of health, or descend quickly, as the penalty, to the grave, he entered upon a rational course of living, which prolonged his valuable existence to almost a hundred years. Even then he died of an acute disease—the *cholera morbus*. Could he have avoided the exciting cause of this, he might in all probability have gone on many years longer.

Prevention of Pauperism.—A society by this name exists in Boston, of which Samuel A. Eliot, Esq. is president. The object of this society is to offer assistance to the needy, of such a kind and in such a way as shall not tend to depress them, and render them more dependant than they were before. This can, in general, be best effected by giving them labor and advice, and encouraging industry, economy and self-dependence. The society has employed as its agent Mr. Artemas Simonds, the late superintendent of the House of Industry, at South Boston. The plan and principles of the society are excellent; and we fully concur in the opinion expressed in a resolution offered at one of its late meetings, by Moses Grant, Esq., the substance of which was, that in no way can pauperism be so effectually prevented as in attending to the wants and condition of the rising generation, especially those who reside in or about our cities.—We wish societies could be formed on a similar plan, and with similar objects, in all our cities. We have increased pauperism by our misguided efforts to prevent it quite too long already; it is high time a wiser course were adopted.

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THE MORAL REFORMER,

AND

Teacher on the Human Constitution.

WM. A. ALCOTT, EDITOR.

Author of the "Young Man's Guide," the "Young Mother," and the "House I live in."

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THIS number of the Reformer being the last for the present year, all who wish to continue the work are requested to forward the amount of their subscription for Volume III, as early as possible, as it will affect our decision in regard to the number of copies necessary to be printed for the next year. The work is now on a solid basis, and no pains will be spared by the editor or publishers to render it still more worthy of patronage. We trust those who are interested in its principles will do what they can to extend its circulation, as we depend much upon their exertions in its behalf.

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MORAL REFORMER,

AND

Teacher on the Human Constitution.

DECEMBER, 1836.

HARDENING THE CONSTITUTION.

Much is said of hardening the human constitution; and many excellent rules have been laid down on this subject. And if most of those who have written or instructed in this department have been regarded as erroneous in some respects, it has probably been the result of dwelling too much on one single means of hardening the body, and magnifying that to a degree which rendered their views repulsive.

One writer, for example, will dwell so much on going without flannel, as a means of hardening ourselves, as to displease or disgust his hearers, who have too much common sense not to know that there are other means of hardening besides this. Another will dwell long, and perhaps exclusively, on cold bathing. Another insists that the way to harden us is to sleep on straw, or husks. Another, perhaps, will say that we have nothing to do but to avoid artificial heat, especially very warm rooms. Another, still, never wears a great coat—or mittens—or stockings: and this hardens him, he says; and might be the means of hardening everybody else.

Whether my own views may not partake, in some degree, of the same narrowness or partiality, I must, of course, leave with my readers to decide. I am resolved, however, to venture on their expression.

Health depends on a thousand things; and he who supposes it depends wholly and exclusively on a correct course of life, in regard to any one of a great multitude of things, is mistaken—greatly so. It is not good bread, or good food of any sort; it is not the proper kind and quality of dress, or exercise, or sleep; it is not a low temperature, or a pure air; it is not a cheerful or a quiet mind;—it is, I say, no one of these things alone, that will accomplish the object. All these, indeed, are indispensable—must be done;—but there are many more things which must not be left undone.

I will begin by stating a few principles in part negatively; that is, I will first say what things do not tend to harden and invigorate the human constitution. I do this, simply because I can best express my views in this manner; and with the least probability of being misapprehended.

1. Hot food or drink will not harden us, nor even that which is *warm*. On the contrary, nothing which is of a higher temperature than the stomach itself, which is less than 100° of Fahrenheit, ought, in any ordinary circumstances, to be taken. And the lower the temperature the better, in this respect, it is, provided the cold is not so great as to be unpleasant to us. I repeat it; our food should always be as cool as we can receive it, and at the same time find it perfectly agreeable. He who takes hot food or drink, is much more exposed than he would otherwise be to colds, rheumatisms, fevers, consumptions, &c. He is so, because he is made tender by it.

2. Feather beds do not harden us. However difficult the explanation of this principle may be, it is nevertheless founded in the strictest truth. Perhaps it is partly owing to the fact that those who sleep on feathers have their bodies, at least a part of them, quite too warm. The coolest bed, in which you can be comfortable, is the best for health.

3. Hot rooms do not harden us. I do not pretend that going cold hardens us. On the contrary, I believe that any degree of cold which gives us pain, only makes us the more tender. But we should always have the tempera-

ture of our rooms as low as we can, and yet remain comfortable. And this should be the case from our earliest infancy.

There is no greater error, perhaps, in regard to health, than this immuring children, from the very cradle, in hot rooms. For a short time after birth, a temperature rather high may be demanded. But as soon as the child can use his lungs pretty freely, and begin to move his limbs, we should keep him as cool as we can and not render him unhappy. Every degree too high you keep him weakens him. More than this; the tendency is, all his life long, to a constant increase of temperature from external sources, and to as constant an increase from within. It is not surprising, when we consider the whole subject, how poorly we adults sustain the cold. The wonder is, how, after so much abuse, we sustain it at all.

The general rule is to keep up a necessary degree of heat, as much as possible, by the proper kinds and quantity of food and exercise, both mental and bodily; for it must not be forgotten that due action of the mind has a very great effect on our temperature. I have awaked in my bed, rather cold, many a time, and without materially changing my position, or the covering, thrown myself by hard thinking, into a high degree of warmth, and sometimes into a profuse perspiration.

Where food and exercise fail, then clothing should come to our aid. This should be put on, if possible, till it makes us comfortable. When all these natural sources of heat fail, it is better to use fires and stoves than to remain cold still.

Few are aware, however, how nearly natural food, proper exercise, and a single suit of clothes will come to keeping us warm, if we have been trained to rely principally upon them. The loss of bodily and mental vigor, by too much clothing and too much fire, is prodigious.

An Englishman, a laborer in Connecticut, would never go near the fire, if he could avoid it, in the coldest part of the winter. Many in New England go all winter without stockings, and even without a great coat, or flannel. Few of us, indeed, wear too much clothing, and females

not enough, as we are now trained; but we are trained wrong; herein is the error.

One word more under this head about rooms. Be very cautious never to be one degree—by the thermometer—warmer than necessary. Every degree of unnecessary heat weakens you. Economy will come in here to add to the weight of this caution. But economy or no economy, I beg you to beware on this point. People who are lazy are very apt to sit where there is too much heat, if they can.

4. Too much clothing in hot weather does not harden us. On this point there is much mistake. Multitudes, by their thick stocks and stockings, and vests and coats, relax their frames so that they require a temperature many degrees the higher for it the next winter.

5. *Hydrophobia* does not harden people. I mean by hydrophobia, our apparent but almost universal dread of water. Our bodies should be washed thoroughly ever day, especially in summer. And yet if we had a real hydrophobia, we could not keep clear of it more effectually than most of us now do. And the cooler the water we use, whether for partial or general bathing, the better; provided it is followed by a glow of warmth, and by increased bodily and mental vigor.

6. Exciting food or drink will not harden. Cool and pure water will give us the most hardihood, so far as drink is concerned. That food which is best, in respect to hardening us, is that which will least excite us—either to heat or exhilarate. There is, indeed, a slight exhilaration felt after eating the most simple and healthy meal; but it is never considerable. The "little fever," after a meal, of which so many authors and a few physiologists have spoken, is usually the result of improper food or drink, in the stomach, or of error in regard to quantity.

7. Sitting up late at night. This enervates and relaxes, but never hardens us. You will always find the votaries of pleasure shivering around the next day after a night of debauch. It is true that much of this result is to be attributed to other and very different causes than sitting up late. But the latter has its influence after all; and it will

be found universally true, that he who retires at nine and rises at four, will endure cold and hunger, and everything else, far better than he who sits up till midnight, and lies proportionally late the next morning.

8. Taking medicine does not harden us. I do not mean, here, the taking of medicine, when prescribed by a physician; but that every day dosing, which is so common with many people. They seldom, if ever, pass a day without medication, outside or inside. No matter whether this medicine consists of pills, cordials, bitters or tinctures; nor whether they are called opium, alcohol, tobacco, snuff, mustard, pepper, vinegar, wine, cider, beer, coffee, tea, laudanum, elixir, or Godfrey's cordial. They all render us weak and tender and effeminate; and ought as long as possible to be avoided.

9. Mental excitement does not harden us. By this, I mean anger, fear, lust, ambition, and even envy and emulation. Hard study, and the perusal of works of fiction, with a thousand other things, especially the anxieties and vexations of business, may all excite the mind; and their frequent indulgence will certainly weaken the body and render us tender and effeminate.

10. Hard work does not harden us, especially when coupled with excessive eating. There is a general belief abroad among laborers, that hard work cannot injure a person, provided he is well fed and clothed. No matter if he labors ten, twelve, fifteen—yes, eighteen hours a day, and is fatigued almost to death. It only makes his food and rest the sweeter and better; so says ignorance.

But it is not so. Moderate, reasonable labor, in the open air, for four, six, perhaps in some instances eight or ten hours a day, when the weather is not too hot, is certainly compatible with bodily health and vigor; and if we do not abuse ourselves, which we are very apt to do, by excess of food or drink, by drinking to cool ourselves, and by other pernicious practices, it is even decidedly favorable.

But how universal is the belief, that if we labor excessively hard we must eat more food, and of that which is deemed stronger. Yet the reverse would be more true. In proportion as we labor too long or too hard, we should

diminish the quantity of our food, as well as use that which is easier of digestion. If we do not, though our bodily vigor may be such that we shall not feel any immediate evil consequences, we shall certainly suffer in the end.

11. We are not hardened by laboring too much or too long in the house or shop. Those who labor in the field seldom labor too many hours in a day, at least for any considerable number of days in succession, though they often exert themselves too much while they do labor. But mechanics and manufacturers, though they seldom work too hard, at least so far as I have observed in my own person, almost always work too long. The great Creator never made this wonderful frame and immortal mind to be "chained to the oar," for its own sake, or for the sake of others, twelve or eighteen hours a day; no, never. A part of this time should be spent in cultivating, adorning, and improving the mind. It is a shame—a great shame—that we suffer ourselves to labor forever, merely for the comfort of this frail tenement in which the soul has only a temporary residence, while we almost utterly overlook, from day to day and from year to year, the inhabitant. But what I would be at here is, to protest against this being immured so long in shops and factories, as tending not to harden, but to weaken us, and unfit us gradually for manly exertion.

There are many other things—rather many particulars under the above general heads—which weaken instead of hardening the human constitution. Such are our hot school rooms, our underground rooms, our vestries, our theatres, our lecture rooms, and some of our churches. I speak here chiefly with reference to those places of the kind where no pains are taken with regard to ventilation; though I do not see how the best arrangements can ever render our underground rooms so healthful and hardening as they ought to be. I might, in the same class, advert to our ingenious devices to avoid the sun, the air, the rain and the wind, when we or our children walk or ride. But I forbear for the present; for society, in its most refined state, is far from being favorable to hardness. It is, in this view, little less than a tissue of error; and he who would har-

den his constitution in a world like this, must have a high degree of moral courage, and a strong faith in the future and in God.

WINTER CLOTHING.

[From the Philadelphia Commercial Herald.]

It is a common impression, that in order to gain permanent vigor and the power of successfully resisting cold, it is necessary to harden the body by exposure; to wear less clothing and keep less fire than suffices for satisfaction and comfort. Many persons, under an impression of this kind, defer warming their apartments as long as possible, unwilling to make themselves tender by beginning the winter too early. Others are averse, on the same ground, to putting on extra garments; and continue shivering and shaking, to wear in autumn, and even in winter, the light apparel of a more genial season. Others impose on themselves the penance of a daily cold bath, however disagreeable, lest they should become too effeminate from indulgence.

These practices are not countenanced by reason and experience. The body, exposed to too low a temperature, instead of becoming better able to resist it by time, is rendered less so. On the contrary, it is heat which is found to enable men to resist cold, and the contrary. Persons going from the southern to the northern climate, always bear the first winter well. So if in winter we go into the open air from a warm and comfortable room, the cold is found an agreeable stimulus, and will be well borne for a considerable time; but if the extremities are already pinched, and the whole surface chilly, it will be extremely difficult, even by active exercise, to restore the circulation.

The Russians, who, in the latitude of 50 or 60 degrees, retain their health, and are very long-lived, live in rooms constantly warmed both night and day; and when they go

abroad, wrap themselves entirely up in furs. When thus dressed, riding is more agreeable than walking; because the freedom from muscular effort allows a fuller play of the lungs, and a better supply of the vital fluid; whereas with insufficient clothing, rapid walking is necessary to produce the requisite activity of the circulation, and this violent exercise is, to the feeble especially, wearisome and exhausting. The body may become warm by the motion; but the heat is often unpleasant; and if a slow pace succeeds the rapid one, there is great danger of taking cold.

As it respects cold ablution in winter, it is well suited to the young and vigorous, in whom it is immediately followed by re-action; but if the skin remains pale and bloodless, and the sensation produced is unpleasant, the operation may be pronounced injurious. As to food, whatever is most agreeable to the feelings of every individual, is likely to prove most salutary.

Remarks by the Editor.—The foregoing article contains, we believe, some pure truth; a mixture of truth and error; and one downright and glaring blunder.

1. The doctrine that we do not harden ourselves by suffering from cold, especially in the fall, is a great and important truth.

2. The notion that heat enables men to resist cold, needs much qualifying. Unnatural or excessive heat, whether applied externally by extra clothes or fuel, or internally by extra stimulants, alike enables us to endure the cold better when we first go out; but in the end we are, in both cases, only the more chilled, and injured, as the consequence. The story of the Russians does not invalidate this view of the subject.

3. Cold ablution is injurious in some of the cases which the writer mentions; but if judiciously managed, these cases will be very rare.

4. The statement about food, at the close, is wholly untrue. On all these points, however, the reader has our views elsewhere.

THANKSGIVING FEASTS.

(In a Letter to a Friend.)

You ask why I refuse to accept the kind invitation of my friends, to spend the coming Thanksgiving with them; and in a very friendly manner suggest the possibility of my giving them offence. You say, "Were you the father of a family scattered all over the country, and in the view of seeing them all together once more, suppose you should invite them home to Thanksgiving, and one of them, the least distant, should refuse to come; what would be your feelings?"

Now my dear friend, as I am not a father, it is impossible for me to judge, with any degree of certainty, what my feelings, in such a case, would be. It appears to me, however, I should not complain. I certainly should not, if my son could give me such a list of reasons for his non-appearance as I can give to my father. I have, indeed, prepared a list of reasons to send him, and since you manifest a good deal of anxiety on the subject, I will send you a copy of them. I must beg, however, that you will consider the paper as wholly of a domestic nature and character.

My Dear Father:—The first reason why I cannot comply with your kind invitation is, that my business this season is exceedingly pressing. It would involve the loss of more than one week, at the best, were I to come. You know we have often met on similar occasions, in former years; and that on account of our scattered condition and varied circumstances, we expressed a mutual conviction, at our last meeting, of the inconvenience, not to say impracticability, of meeting again. It would give me great pleasure, on many accounts, to be present, especially if the rest should come; but I cannot believe it best. There must be a last meeting. This was said at our last interview; and we agreed to consider that as the last, and to make no more extra efforts of the kind. Why not, then, let it remain so?

2. Besides this, it is only a few months since I paid you a very long visit. You are aware that my expenditures for travelling, during the last season, have been unusually great. It seems to me quite a question in morals, whether I can be justified in being at the expense of coming, with my family, solely, or almost solely, to be with you at Thanksgiving.

3. But there is another difficulty. You know that I have never yet spent a Thanksgiving with Mr. W. If we go abroad anywhere at Thanksgiving this year, he insists on our coming to see him. But we cannot be with both families at once. This is, with me, an additional reason for declining to accept your kind invitation.

4. The lateness of the season is an objection. The road between us is, you know, extremely cold by the first of December; and neither I nor M. are quite willing to venture our health.

5. But there is another thing, my dear father, which, with us, has more weight than all the others. My refusal to come is a matter of conscience. True, I have been in the habit of attending Thanksgiving feasts on former years; but it always has been with much regret. I have doubted the propriety of the practice, and have even written, with severity, against it, ten or twelve years since. True, I have sometimes yielded to the importunity of others. This, however, is no reason why I should yield once more, but rather the contrary.

I said, sir, that this objection was a matter of conscience. The truth is, it is not an objection founded on a single reason; but on no less than nine reasons. I will now present them as briefly as I can.

(1.) It gives me great pain to sit down with my friends at a table prepared in the usual Thanksgiving style, and not join in partaking of its contents. It gives *me* pain, because it excites surprise, and *pains them*. Yet you know I never allow myself either on that day or on any other, to eat more than two or three sorts of food at the same meal, and that these are among the very plainest sorts. Meats of all kinds, pies, cakes, butter, cheese, gravies, &c., you know I always reject when I can get plain bread, rice, potatoes, apples, &c.

(2.) Feasts seem to me very needless, and I am unwilling to join in anything so unnecessary and so foolish. I feast at every meal. I always have the best of food. I have, every year, about 1090 Thanksgivings. Yet our common practice seems to say that we are unthankful at 1089 of our meals, and only thankful at one a year. In fact, my dear father, I cannot think of one useful purpose which these feasts subserve. Can you?

(3.) The custom of feasts—I mean the character of the food—tends to keep up the impression, in the community, that such articles of food are superior to the kinds in common use. Whereas it is a notorious fact—as easy to be proved as that two and two make four—that a Thanksgiving supper is, in point of health, one of the worst meals eaten during the whole year.

(4.) If the latter position is true, then every Thanksgiving supper is a waste of health. But if it were not absolutely injurious, yet if plain food—that which is of course much cheaper—were only just as good, the waste of money would be very great. The extra expense, on that day, in New England and New York, (provided it were kept on the same day in all,) cannot, I think, be less than a million of dollars, without counting the time spent in making visits. How much good might be done to the minds and hearts of the rising generation, with a million of dollars, instead of using it to injure not only the mind and heart, but the body.

(5.) The practice favors the idea that we cannot be happy in anything but the gratification of our appetites; and is, therefore, highly immoral in its tendency. You say, and you say truly, that people should associate. No arguments, indeed, are necessary to make me desire to associate with my friends. My whole nature is a social one. But I detest the idea, let it be inculcated when and where and by whom it may, that we cannot bring our minds and souls into contact and keep them together for two hours—hardly for an hour—without something to eat or drink. I like the idea of sitting down with friends to eat our regular meals, when the hour comes for them; but in the name of mercy herself, let us do all we can to abolish the prac-

tice of eating something when we visit, whether we want it or not; and especially between supper and bed-time. Let us avoid setting a bad example, at least: that we can all do, if we will.

(6.) The practice is irrational. The fact that it is unhealthy, wasteful, injudicious, &c., would alone prove it irrational. But aside from these, the idea that under the pretence of being grateful to God on that day, for his mercies, we go forth to our friends and to the world, and seem to prove, by our actions, that we are the most ungrateful people in the world—is it not a little irrational? Nay, is it not quite so?

(7.) It keeps up the distinctions between the rich and the poor, and the consequent jealousies of the latter. Now I know that it seems next to impossible to set the minds of the poor right on this subject; but if we cannot mend a thing, we can, at the least, take care to make it no worse.

You probably know that the poor, everywhere, suppose happiness consists very much in physical enjoyments; that the rich have many more of these than they, and consequently are happier. And this makes them envy them. Now every Thanksgiving day increases, in a very great degree, this feeling. Those who can, certainly do indulge in costly things on that day; and whether it makes them happier or not, the mischief is done, and cannot be recalled. You and I, indeed, both know that the rich are not really so happy in their very eating and drinking, as the poor are in theirs; yet we both know, too, that the poor generally do not believe this. The rich, if they wish to be governed by christian principles, and promote the happiness of the poor as much as they can, should lay aside everything connected with their physical condition, except just what health demands; and then, after bringing themselves down a little way towards the poor, endeavor, with the money saved and their spare time, to bring up the poor to their own level.

(8.) Feasts are anti-republican. They are so, because they tend to increase inequality, as we have just seen. They do not comport, moreover, with those plain

habits which ought to distinguish a republican people, be their circumstances what they may. Republicans, in a country like this, may always feast, if they will. Everything is abundant, if they are not too indolent to open their hands and receive it, for their labor. If, then, they can always feast, why should they feast occasionally?

(9.) Feasts, like our Thanksgiving feasts, are highly unscriptural, and of anti-christian tendency. When or where did our Saviour or his apostles encourage them, either by example or precept? When thou makest a feast, said the Saviour, call not in thy rich neighbors, but call the poor, the maimed, the halt and the blind. Go and make such a feast as this, or for purposes like this, and I have not a word to say; taking it for granted, however, that you will only provide plain and wholesome things; for I presume it was the intention of the Saviour that, in the feasts of his days, they should prepare such, and none other.

I have been often struck with the example as well as precepts of our Saviour. He sat down and ate with publicans and sinners; but not of dainties, it is presumed. And for what purpose did he sit and eat with them? That he might gain access to their hearts. There is no better place in the world, for the time, in which to instruct the poor and the ignorant, than at *their tables;* not at yours, unless yours is as simple as theirs, or nearly so; but at their own. There is nothing which removes from them the feelings of envy, growing out of supposed inequality, like sitting at table with you, where all seem to be upon a level. And he who knew, infinitely well, the human heart, knew all this, and in his intercourse with men, while in the flesh, governed himself accordingly.

Thus, my dear father, you have my reasons for declining your kind invitation to meet you and my brothers and sisters on one more Thanksgiving day. If God permit, we will still meet once more, on some other day, provided we can agree on the time; and in the course of the next summer, if possible. Meanwhile, I hope we shall have that peace of mind which ought to result from an act of self-denial, performed for the sake of avoiding a bad example, and contributing, by our mite, to the great treasury of moral evil.

EXTERNAL APPLICATIONS TO WOUNDS.

"WHAT is the matter, my dear?" said Mrs. Williamson. "Do tell me, my dear son, what the matter is!"

"Oh, nothing of any consequence," said John, remitting for a moment his groans, and composing himself; "nothing, mother, only I hurt me a little, just now."

"But say, what is done; how have you hurt you? Do tell me."

"Well, then, if I must tell you, dear mother, I fell over your wash-tub, and hurt my leg on its edge. You know it is very dark to-night; and I was not aware that your wash-tub stood in the foot path, and I fell across it."

"And broke your leg, I fear," said the kind-hearted, but self-condemning mother. "How could I be so careless as to leave it there! how could I? Deidamia, it was you that left it there, you hussey, was n't it? Yes, it was you; I know it could not have been I. But let me see how badly you are hurt."

On viewing the leg, there was quite a bruise on the fore part of the lower part of the leg, and a little skin knocked off near the knee. You must have something done for it, John, immediately;" said the mother. "What shall I do? I'll put a little spirit on it."

John smiled, and said he thought it would do well enough as it was. The pain was nearly over, and he felt no anxiety about it. Besides, he did not think the spirit would do it any good.

"No anxiety!" said she; "and the spirit do it no good! You are crazy. Why, it will do a great deal of good to put on spirits. It will take out every bit of the swelling. Deidamia, bring the camphor bottle. We have no clear spirits in the house, but camphor will do."

John, to her great surprise, refused to have anything on it. He had heard a Lyceum lecture, about a fortnight before, on this very subject, in which the lecturer, Dr. Abercrombie, had insisted that external applications to wounds were, for the most part, useless. He had, at least, convinced his hearers—what everybody might know, one

would think, without hearing a Lyceum lecture upon it—that no external application to our bodies or limbs can be *drawing*, any more than if it were applied to a tree. Indeed, it was affirmed that it would just as soon draw a nail or a peg out of a tree or a board fence, as draw anything out of the human body. So he told his mother, in few words, his opinion; that these external applications, to the healthy, were of no consequence; but that the cure would proceed from within just as fast, (nay, a little faster) if there were nothing on the outside.

"Foolish boy!" said the astonished mother, "what nonsense you have filled your head with! Do you not know that I have had a great deal of experience in those matters? I have seen bruises washed with spirits many a time, during my long life, and they always get well twice as quickly for it. What dunce is there in the world who would refuse such a thing, especially from the hands of his mother?"

"Did you never know a little bruise, like this, get well, mother, without putting spirits on it?"

"Never in my life; no, never."

"But recollect carefully, mother; you are quite an old woman; you are—let me see—you are fifty-six, are you not? Surely, in the course of your long life, you must have seen bruises which had no spirits or camphor applied to them."

"Never, my son, that I remember; nor do I remember to have ever heard of such a thing. Why, everybody you know keeps a little camphor; and I am sure everybody that I have known uses that or spirits."

"I should like to know, mother, why you feel such a confidence in the use of spirits or camphor, if you never witnessed any other treatment? You have had no opportunities for comparison. How do you know but that half the little wounds—nay, even all—that you have seen treated with camphor or spirits, would have got well just as soon had nothing been put on them?"

"Why, I know they would not have done. The spirits, you know I told you, takes the soreness out of the wound, and it gets well in half the time it would if the spirits were not used."

"But the trouble which I have, mother, is to see how it is you know a wound will get well twice as quick when treated with spirits, since you never saw one treated in any other manner."

The mother could only say that she *did* know, and call her son a fool for disputing her; for though a kind mother, she was not a little rough tongued. And who is not aware how provoking it is to have another get the better of us in argument; especially one much younger than ourselves?

The result, in the present case, was, that the good lady (who will not sympathize with her?) could not prevail with John to wet his leg in camphor, or even bind it up. She cried and scolded alternately for some time—small a matter as it was—at which John, though we cannot approve of that in him, only laughed and made himself merry. I should have told you, before now, that though the mother called him a boy, he was not a very small boy after all; for he was about twenty years of age.

But though nothing was done, no wound ever got well more quickly, or healed more kindly. In fact, in eight hours, you could scarcely tell where the bruise on the leg had been; and the places where the cuticle had been torn off, were as well as ever, though the scabs had not yet quite fallen off. So rapidly do wounds heal when a person is in perfect health, and in the habit of being perfectly temperate, not only in food and drink, but in everything else. John was as perfect a pattern of temperance in all things, as you ever saw, I think, in your lives.

The bruises would have recovered as well without spirit as with it, however, had he not been quite so temperate. Spirits, I say again, as well as almost every other external application to common wounds, are useless. If our health is good, they will heal almost immediately, spirits or no spirits; if health is wanting, if the blood is bad, as it is vulgarly called, they will not get well soon, in any case; whether we use external applications or not. I have known a slight grazing of the leg, in an intemperate man, produce a sore that lasted a whole winter.

All sores must heal—in order to have them permanently healed—from the bottom. If we could heal them at

the top first, it would do no good, unless the healing at the bottom were to go on equally fast. But when a healthy process of cure has begun from the bottom, it does not usually stop till the whole work is completed.

Skilful surgeons are wont to say that if, in the case of a cut wound, we put its divided edges together, and keep them so, the cure is half performed. This is strictly true. And the same is true, at least in a measure, of every other wound of the surface of the body and limbs. No external applications—we repeat the sentiment, that no reader may forget it—are, in any ordinary circumstances, in the least degree useful. They may or may not hinder the healing process—hasten it they cannot, at all events. There is a good story told of a traveller, a French surgeon, which I beg leave, in conclusion, to relate.

He was familiar with the fact that the bite of the viper, in hot climates, is very dangerous, and often fatal, and he was not aware that it was not equally fatal in more northern countries. But on travelling into some northern country of Europe, he was surprised to find that the people not only had the art of curing it, but of curing it with medicines of every sort, and often of the most decisively contrary nature and tendency. At length he discovered the secret; for he found some whose wounds got well without any treatment at all. The bite of the viper in that climate was not fatal.

The application of this anecdote to the case before us every reader will know how to make for himself.

[I should have said that the wound above-mentioned healed in *forty-eight* rather than *eight* hours.]

THE DIN OF COOKERY.

The following is virtually an extension of the article in a former number of this work, entitled "The Din of Pots and Kettles;" but to gratify the universal fondness for change and variety, even of name, we have called it the Din of Cookery. And a horrid din it is!

Pass certain of our hotels, at almost any hour of the day, and if you keep the sidewalk nearest the building, and have your eyes open, what will you see? Or, as we should say, perhaps, what might you see, if you would take the trouble to look in at the windows of the basement stories? Food of all sorts—animal and vegetable—from almost all parts of the world, and tortured into almost every form that ingenuity can invent. Sometimes it is in huge piles, smoking for the table; sometimes it is in broken fragments, designed perhaps for the tub or the cartman. Sometimes it is in one shape, sometimes in another. You will see baskets of knives, and forks, and spoons, and piles of platters, and plates, and bowls, and tumblers, almost beyond human computation. You will also see domestics enough, of one color or another, to move them.

Or if your eyes turn with disgust from this array, you cannot so easily hide the senses of hearing and smell. The latter, in particular, is annoyed by currents of air from each window, that are enough to stagger a stranger to human folly. These half under-ground heated holes—little more healthy, though less crowded, than the Black Hole at Calcutta—send forth such fumes as must surprise you, and probably nauseate your very stomach.

This, reader, is no fancy work; it is reality. But wherefore all this impure air, loaded with all the fetor of animal and vegetable cookery? To gratify artificial tastes and habits; to minister to morbid and sickly appetites and stomachs, that demand—like spoiled children—everything they can get hold of, or hear of, from America to China, and from the equator to the poles.

There is no need of all this. It is downright folly. Nay, more; it is unchristian and wicked. Food is demanded—good, wholesome food, and in abundance. Cookery is demanded—good, wholesome cookery—such as improves the quality or increases the quantity of the substances submitted to the process. But all sorts of food which can be obtained by ransacking the whole earth, and all the forms and modes of cookery which human ingenuity, during a hundred generations, has devised, are not demanded at the same meal.

But we do not find a fashionable hotel at every corner, you will say. We hope not. But we find very many excellent houses, as Fashion and Folly are wont to style them—which equal, and perhaps even exceed those we have described. And we find thousands which ape them. Not public houses merely, but also private ones. There is scarcely a family in the country—yes, even in this christian country—but what call the folly and extravagance of our public and private tables good living; and would think themselves happy in being able to imitate them.

Females—we care less for the males—females, we say, are, by virtue of this great mistake, devoted to the ignoble employment of spending half their time in ministering to the physical wants of man, and the other half, as the consequence of other errors in the community, to the gratification of their own bodily necessities, imaginary or real. Nothing, comparatively, is done for either mind or soul. The nobler part is left, chiefly, to shift for itself.

We think highly, we again say, of good, nutritious, abundant food. It is indispensable, even to the mental and moral powers of man. It would be a capital error to slight this subject "as beneath our care." But we do not think highly of the modern custom of devoting all our powers of soul and body to the wants of the latter.

We think more favorably of a good friend of ours, whose case we have just learned from his own month. He has a large family, and was brought up in the fashion and style common to the middling classes in New York and New England. But within the last two years, he has adopted a style of living which—so far as food and drink are concerned—is surprisingly at variance with his former habits.

Instead of depending on the fire, the coffee-pot, the tea-pot, the cups and the saucers, two or three times a day, he and his family confine themselves to nature's best, nay, only drink, water. Instead of requiring his wife and daughters to scorch themselves, day by day, at morning, noon and night, to prepare hot food for each meal, he only requires them to cook once in two or three days.

Every one knows that bread is best at one or two days old, and retains tolerable perfection sometimes a week; especially bread made of wheat flour unbolted. Beans baked or boiled in simple water, as they always ought to be, and kept free from all admixtures, especially of oily substances, may with care be preserved in perfection nearly or quite a week, even in hot weather. The same is true of peas, apples, pears, &c. Rice may be kept good two or three days; and potatoes and turnips, with great pains, two.

Then there is a great variety of puddings which sustain no injury by keeping them two or three days. This is especially true of the common hasty pudding. Hominy, by the way, retains its perfection many days after boiling.

Now instead of torturing themselves two or three times a day over the fire, in order to have hot food, especially in midsummer, our friend's family have learned the art of saving themselves all this trouble, by contenting themselves with food which is not blazing. And you have very little idea how much it adds to their scanty stock of leisure time, and to their consequent happiness.

We will tell you what they have gained by it. In the first place, they have greatly increased their sum total of enjoyment, in the mere act of eating. Secondly, they now all have sound, healthy, correct appetites. Thirdly, —a point I have already dwelt upon—they save half the time they used to expend in cooking, &c., for mental and moral improvement. And lastly—which would be a point of no little importance to many—they find their present plan highly economical. There is no necessity of keeping servants to do their work, for they can do it themselves; and thus save their money and their health. They do not find it necessary to keep a dozen dogs and cats to feed with their waste fragments. The truth is, they have no waste fragments. You will never see the cartman carrying away spoiled food by the bushel and the barrel.

Do you say, this course of life may do for farmers and mechanics, but will not do for all? We do not deny that it will do well for those two classes; but it would also do equally well for all. It happens, however, that our friend

is not of either of these classes. He is an editor of a daily paper—of an occupation that might justly claim the necessity of hot or warm food to quiet the nerves, if any could justly make the claim. But ask him, and ask his family, what are the results of their experience in this matter.

The truth is, we everywhere hear the cry, "Who will show us any good"—in the matter of eating and drinking—while not one in ten among us knows much about the true pleasures of eating. The consumers of hot food and hot drink, at all events, do not. Neither do those who swallow their food without mastication, and wash down every mouthful with some liquid. Nor do those who eat food which is high-seasoned. If there be a person on earth who knows the true pleasures of eating, it is he who can make a full, hearty and delightful meal of a piece of bread two days old, or a plate of Indian pudding, or rice, or beans, or peas, of the same age; and who needs not to seek his enjoyment by adding a large quantity of butter or molasses, or a large quantity of salt. Oh, that people were wise, on this subject; and that they understood the things that really and essentially belong to their peace, not only socially, morally and intellectually, but physically. Would that they could recover their physical conscience—the stomach—from the captivity into which it has so long been led, and the bondage in which it has so long groaned.

SILENT PROGRESS OF TRUTH.

Mr. Editor:—I am acquainted with a fact of recent occurrence in one of the New England states, which, for the encouragement of the friends of "temperance in all things," ought, I think, to have a place in your Reformer, and which, should you concur with me, but not otherwise, I beg may be inserted.

A certain father of a family—a very respectable family, too—has thus far refused to become connected with any temperance society, although his position with respect to "good things"—the church, especially—would seem most loudly to demand it. His plea is, I suppose, that he can be as temperate without signing the pledge as with it; which perhaps is true. Indeed, I do not know that he is not one of the most temperate men in the world.

It happens, however, that several members of his family are thorough going friends of temperance. Though they do not prefer to stand out distinguished from the father in this matter, yet they conceive themselves called to do so. In one word, they have subscribed to the pledge; and they live up to the dignity of their profession. This, besides bringing before their eyes living examples of strict abstinence from all distilled and fermented liquors, has also brought into the family many papers, and not a little conversation on the subject.

All this has, however, till recently, seemed to produce no effect on the father's mind. He read and thought, but he was not convinced; or if "convicted of sin," he was not converted. Indeed he might have seemed, in the view of his family, to be only the more confirmed in his former opinions.

But the man has a conscience; and this monitory voice was not silent. Nor was it wholly unheard, as I shall now proceed to show.

The gentleman has orchards of excellent fruit. Up to the present year, he has usually made some of his apples into cider, either to keep or to sell. Not, it is true, till he had made every other *convenient* use of them which he could; but after he had used what he thought he could for other purposes, rather than see them wasted, he made the rest into cider.

This year, however, I learn that, for the first time, he has refused to make any cider, thinking it better to let the fruit decay under the trees. Not that the temptation to make cider is removed, for it is likely, this year, to bear a very high price; but because, as I said before, he *has a conscience;* and because, perhaps I might have

added, he is a distinguished *professor of the religion of Christ;* and is desirous that the light which is in him should not be darkness.

Here, ye children of parents who refuse to sign the temperance pledge, is encouragement to continue to set them a good example. Here, ye members of the church of Christ, is a noble triumph of principle over inclination, for you to look at. And here, too, ye cider-making, and cider-drinking, and cider-selling friends of temperance scattered over New England, is an example worthy your imitation.

EARLY DISCIPLINE.

The following five leading principles of a discourse by Dr. Daniel Drake, on the Philosophy of Discipline, delivered before the Western Literary Institute and College of Professional Teachers, in Cincinnati, we have copied from the July number of the Annals of Education, Vol. V.

1. Children, like grown persons, act from motives; and when they transgress, they have an object in view, which, at the moment, is dear to them. They should, then, be carefully and patiently instructed in their duties, and have the reasons for the laws by which you govern them as fully explained as possible.

2. As there is among them a great variety in bodily and mental temperament, the character of each should be studied, and the appropriate means of rewarding and punishing selected accordingly.

3. Children, as well as adults, have their periods of indefinable indisposition and consequent irritability of the nervous system and feelings, when, of course, they are froward, peevish and disobedient. Those who govern them should look into this matter; and in meting out their punishments, have respect to its influence; or while the disease, not known, perhaps, by the child, shall continue, omit them altogether.

4. The excitation of fear is a legitimate means of correction; for all correction operates, indeed, by exciting it; but children should not be frightened by goblins, or threatenings connected with supernatural appearances, for an association of ideas may make them superstitious and timid throughout life.

5. Both rewards and punishments should be proportioned to offences. They should be dealt out with all the impartiality a man requires from a court of justice.

LATE HOURS.

KANT, a German philosopher, says—"Take from man hope and sleep, and you make him the most wretched being upon earth." Sleep is so necessary to restore the exhausted state of the body, that the loss of even a single night's rest seems to unstring the whole machinery of the animal economy. Sleep is intended to refresh the body and restore the mental faculties, when exhausted by the fatigues of labor or mental exertion.

But night is the time for rest and sleep. Nothing more certainly destroys the constitution than late hours. This is one great cause why the countenances of the children among the more fashionable classes of the community have such a pale and faded appearance. It is a great pity that a practice so destructive to health should be so much in fashion that parents should, for the sake of keeping fashionable hours, (that is, turning day into night and night into day,) willingly sacrifice the health of their children, ruin their constitutions, and bring on a premature old age and decay.

All animals except those that prowl at night retire to rest soon after the sun goes down, from which we may conclude that nature intended that the human species should follow their example. It is from the early hours of sleep, which are the most sweet and refreshing, that

the re-accumulation of muscular energy and nervous excitability takes place, and the consequent restoration to strength which the body had lost by previous exercise. Sleep has been called the "chief nourisher in life's feast;" but how few find it such? And how can it be otherwise, if we consider the pernicious custom of drinking strong tea or coffee at a late hour, and eating suppers still later? Can it be a matter of surprise if their nights are uneasy, and their sleep troubled?

In order that sleep may prove refreshing, it is necessary to take sufficient exercise in the open air during the day; to take a light supper, or none at all; to retire to rest at ten o'clock at night, if not earlier; to sleep on a hair mattress, with a light covering of bed clothes, in a room freely ventilated. We seldom hear the laborious peasant complain of restless nights. It is the indolent, the slothful and the gluttonous, who are the miserable subjects of these complaints.—WHITLAW.

TAKING CARE OF THE TEETH.

WE had some conversation with a dentist, the other day, on the general neglect of the teeth. "When young," we observed, "we were taught—not in so many words, directly, but by the general practice in the region where we resided—that every sort of attention to the teeth, such as washing, brushing, &c., was downright nonsense! We grew up with this sentiment, and now see and feel the consequences."

The surgeon said that he was sometimes almost discouraged on this subject. He had tried long to open the eyes of the community to the importance of preserving their teeth, but all his efforts seemed in vain. And what was more painful, if possible, than all the rest, "whenever the public ear can be gained," says he, "it is by quacks, who constitute, you know, three fourths of our profession."

Since this conversation took place, we have seen a little volume of eighty-two pages, entitled the "Family Dentist," written by Dr. Flagg, an eminent surgeon dentist of this city. It treats briefly, but clearly, of the structure, formation, diseases and treatment of the teeth; and is illustrated by engravings—some of them good ones. No name for this little work could have been more appropriate; it is truly a "Family Dentist." We wish every family could read it; and as we suppose it is nearly or quite out of print, we wish a new edition of several thousand copies were neatly printed and widely distributed.

RECORD OF REFORM.

The Young Lady's Friend, by a Lady, recently published in this city, is a capital production; and more truly worthy the name of an American Lady's Book, than anything we have seen. Its moral tone and tendency are excellent. Such a work as this will do much for the cause of moral reform. The following extracts deserve a place in our columns, and the strict attention of those readers for whom they are especially designed:

"The less your mind dwells upon lovers and matrimony, the more agreeable and profitable will be your intercourse with gentlemen. If you regard men as intellectual beings, who have access to certain sources of knowledge of which you are deprived, and seek to derive all the benefit you can from their peculiar attainments and experience; if you talk to them as one rational being should to another, and never remind them that you are candidates for matrimony, you will enjoy far more than you can by regarding them under that one aspect of possible future admirers and lovers. When that is the ruling and absorbing thought, you have not the proper use of your faculties; your manners are constrained and awkward; you are easily embarrassed, and made to say what is ill-judged, silly, and out of place; and you defeat your own views, by appearing to a great disadvantage.

"However secret you may be in these speculations, if you are continually thinking of them, and attaching undue importance to

the acquaintance of gentlemen, it will most certainly show itself in your manners and conversation, and will betray a weakness that is held in especial contempt by the stronger sex.

"Policy and propriety both cry aloud to the fair ladies of this favored country, to let the subject of matrimony alone, until properly presented to their consideration by those whose right it is to make the first advances. This is at once the safest, wisest, happiest course; and I have been thus explicit upon it, because right or wrong views of this will make the greatest difference in your behaviour to gentlemen. Let this one fruitful source of error be removed, and you will find it as easy to acquit yourself properly towards the young men as the young women of your acquaintance.

"It requires no peculiar manner—nothing to be put on—in order to converse with gentlemen, any more than with ladies; and the more pure and elevated your sentiments, and the better cultivated your intellect is, he easier will you find it to converse pleasantly with all."

A Bright Spot.—The people of Charleston, S. C., have always been famed for politeness and hospitality. The following fact, if it has little to do with their politeness, will reflect everlasting credit on their character:

When the New York and Charleston steam packet, Wm. Gibbons, which was lately wrecked near Cape Hatteras, had failed to arrive at Charleston at the time expected, without waiting or inquiring for her arrival more than a day or two, a schooner was fitted out with men and provisions in search of her. We know not and we care not at whose instance it was done—whether by the public authorities or by private effort—the deed deserves imitation in all similar cases. By timely aid like this, many valuable lives and much property might be saved. Too long has "man's inhumanity to man" made "countless thousands mourn." It is high time to reverse the scene, and let a *few* thousands at least rejoice in his humanity.

Obscene Allusions.—The editor of the New England Spectator complains, and, as we think, with good reason, of the obscene allusions of some of our daily papers, especially of the penny class. He also complains of their making light of crime of various kinds. Nor does he merely complain;—he gives facts in the case, and some of them appalling ones. He concludes by saying, "Let the

press (that is, the *licentious* press) thus continue unmolested, for a short time, to whitewash the polluted sepulchres of death around us, and we are lost."

Can there be any doubt of the truth of his assertion, or rather prediction? And yet few papers in our wide-spread republic—we were going to say not one—will dare to copy his article, and much less to approbate it.

Association for the Promotion of Christian Morals.—We are glad to learn that associations, under this title, are forming in some of our principal cities; for, *if judiciously managed*, they cannot but be productive of great good. We have seen a constitution of one of these societies, from which we learn that the object is to "discourage the circulation of all those books which are immoral, to discountenance theatres, circuses, gambling, duelling, and the sin of licentiousness, and whatever else may destroy or retard christian morality." The members pledge themselves "in every proper and discreet manner to treat the libertine with the same neglect that they do the infamous woman."

The following is extracted from the Preamble to the Constitution:—"Among the most important objects of moral evil to be repelled, are the increasing numbers of novels, and books of deists and atheists, which are fast gaining circulation in this country, and of theatres, circuses, gambling, duelling and licentiousness; also a more rigid regard to the morals of clerks and apprentices is necessary, on thep art of those who are entrusted with their moral characters while minors. In consequence of this too general neglect, great mischief has befallen both parties."

The Hoe.—This is the title of a curious review, in pamphlet form, of a discourse delivered lately at Woburn, Mass, entitled—"The Bramble; an Expose of Temperance Societies founded on the plan of Total Abstinence." The Bramble, we think, is pretty fairly "hoed" up, and its author pretty well "used" up. Those who have doubts whether the total abstinence folks may not be carrying matters rather too far, and who have thirty minutes to spare for the purpose, would do well to sit down and give the "Hoe" an examination. It is published by George P. Oakes, of this city.

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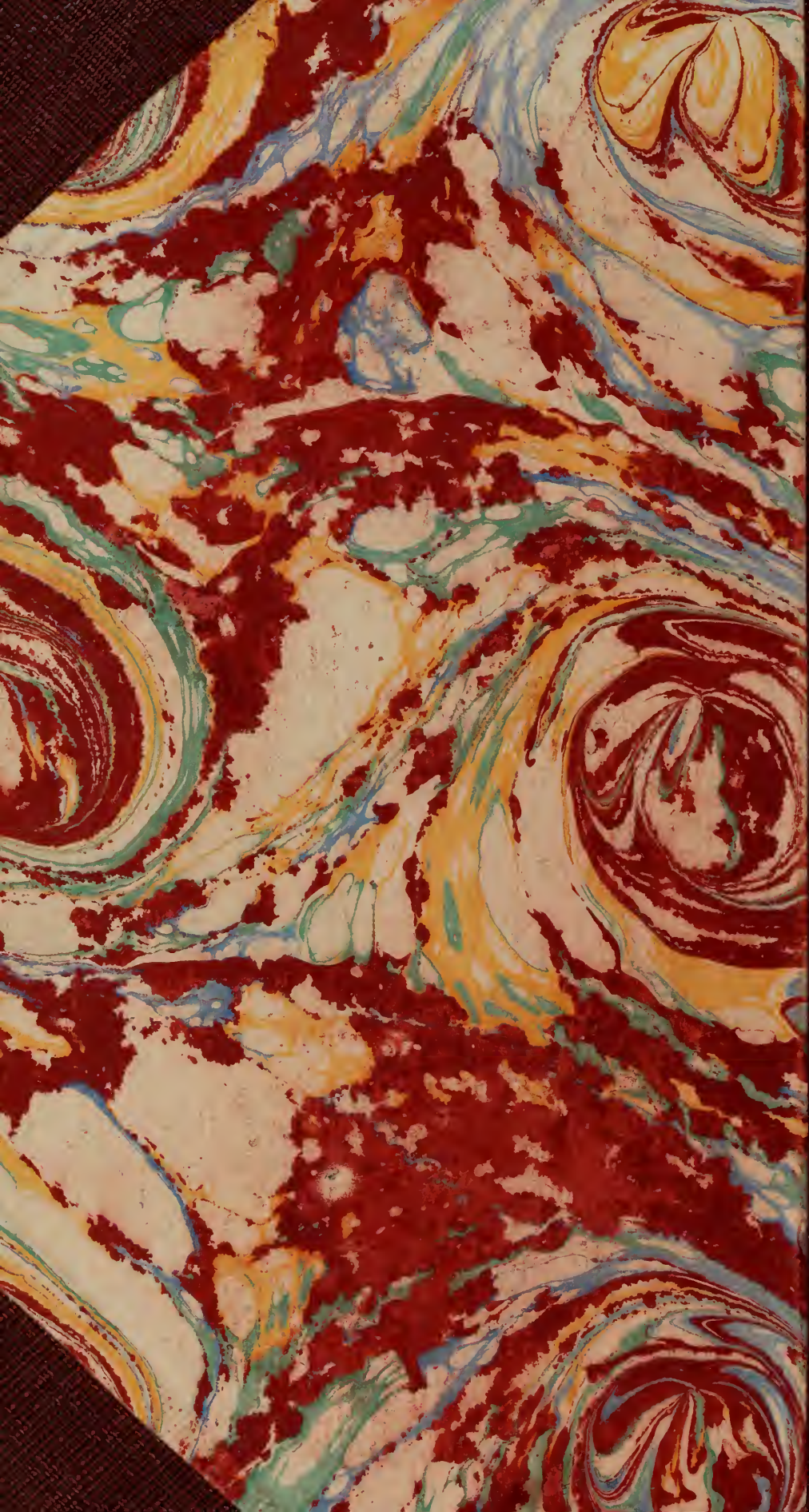
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